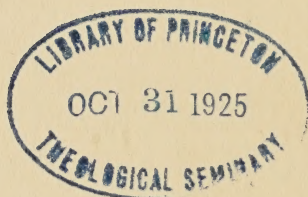


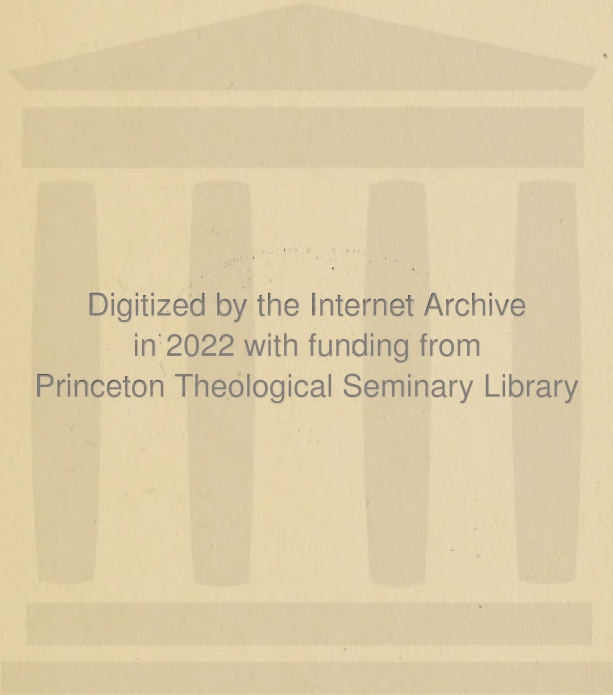
Kingdom Tasks for Young Disciples

By
WALTER ALBION SQUIRES, B.D.

The Westminster Textbooks of Religious Education
Intermediate Department, Third Year, Part II



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Kingdom tasks for young
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THE HOPE OF THE WORLD

Kingdom Tasks for Young Disciples

Intermediate Department
Third Year, Part II

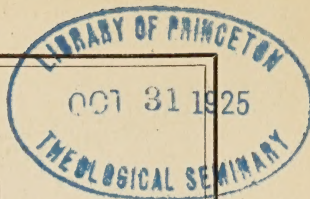
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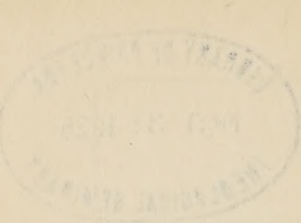
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The Westminster Textbooks of
Religious Education for Church
Schools Having Sunday, Week
Day, and Expressional Sessions

Edited by
JOHN T. FARIS, D.D.

PHILADELPHIA
THE WESTMINSTER PRESS

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Preface

GENERAL PLAN OF THE WESTMINSTER TEXTBOOKS OF RELIGIOUS EDUCATION

The Westminster Textbooks of Religious Education aim to unify the educational program of the individual church by furnishing a graded course of study suitable for Sunday-school classes, week-day church-school classes, and expressional organizations. The lessons are so constructed as to make the Sunday sessions largely devotional and the week-day sessions largely informational. Suggestions are given for an expressional meeting in which pupils discuss the application of the truths they have learned to their own life problems. In these meetings they plan for various forms of Christian service, without which mere information and formal devotion are devoid of any great religious value.

Churches planning to use these textbooks will need to provide for one hour of religious instruction on week days, in addition to their Sunday program. In the Primary, Junior, and Intermediate Departments of the Sunday school, the Westminster Textbooks will replace the lesson materials heretofore in use. The expressional work of the Westminster Textbooks will supplant the usual topics in the Junior and Intermediate Christian Endeavor Societies, or new organizations will be formed to have charge of this phase of the educational task of the church.

The lessons in this series of textbooks may be used in the week-day classes independently of the Sunday school. In this case, however, there will be no correlated and unified program for the educational activities of the church.

In carrying out the plan it is desirable that, so far as possible, the same teachers be in charge in all three sessions of the school. Where this is not possible, there should be one efficient supervisory Board or Committee of Religious Education and an efficient superintendent for the whole program.

SUGGESTIONS CONCERNING THE GOAL OF THE LESSONS IN THIS VOLUME

These lessons aim to give the pupils a comprehensive view of the tasks of the Church. So large a subject cannot, of course, be treated exhaustively in a single volume; nor is such a treatment desirable with Intermediate pupils. With these facts in view, detailed descriptions of home-mission enterprises and of foreign-mission fields have not been undertaken. The aim has been to give the pupils a view of the work of the Christian Church as one great and varied task. It was felt that such a course would lay a foundation for more detailed studies in the after years.

The informational foundation mentioned in the preceding paragraph is by no means the chief goal of these lessons. Intermediate pupils are just entering upon life's greatest ideal-forming period. The teacher of these lessons must herself be stirred by the thought of the profound tasks which she is endeavoring to bring before her pupils. She must cause the souls of her pupils to be emotionally stirred, or her teaching will be of little value. If pupils go through these lessons and feel no inward call to be about their Father's business, the course has failed in one of its most important objectives.

The course aims to lead pupils not only to know and to feel but also to do. If pupils finish the study of these lessons without having entered actively into some phase of the manifold task of the Church, the teaching process will have fallen short of completion and no large results can be expected. Information which ends with some added knowledge is soon forgotten and makes no impression of any great value on the personality of the pupil. Emotion which does not find expression in action degenerates into weak sentimentality. But information emotionalized and given expression in life and conduct will build ideals which rule the life and ennoble the whole personality. It is therefore the goal of these lessons to give Intermediate pupils information concerning the great tasks of the Church, to cause them to

respond to these sublime enterprises of the Church with all the buoyant spiritual enthusiasm of their young lives, and to lead them to lay hold on the tasks with a devotion which will enable them to accomplish great things for the Kingdom of God in their day and generation.

SUGGESTIONS CONCERNING THE WEEK DAY SESSION

The week-day session is intended to be the main informational period of the correlated school. It is highly desirable to have trained teachers in this part of the work, and in most communities they should be paid. Classes can usually be much larger in the week-day sessions than they are in the Sunday sessions. The week-day teacher should make frequent reviews, so as to be sure that both the week-day lesson material and the Sunday lesson material are being mastered by the pupils. If necessary, arrangements should be made for repeating lessons in case they have not been mastered. This will be possible because the lessons are not limited to any time schedule.

Suggestions are given for supplemental lesson materials, to be used at the discretion of the teacher, with each week-day lesson. This supplemental material is so selected that it emphasizes the main truths of the regular lesson. It may be assigned to individual pupils, or be given to the class for home work in addition to the textbook material.

In some chapters of the book, suggestions are given concerning stereoptican slides which illustrate the subjects treated in the lesson materials. Teachers will find these pictures and the lectures which accompany them to be of great value in creating interest in the course and in imparting information.

SUGGESTIONS CONCERNING THE SUNDAY SESSION

The Sunday session of the correlated school is chiefly responsible for training the pupils in worship. Whenever possible, the lesson materials for the Sunday lesson have been chosen with this end in view. The attainment of the desired goal will depend largely upon the department superintendent and the teachers. If possible, each department should meet by itself. An opening service may thus be built around the lesson theme for the day. Songs may be selected which are in harmony with the lesson materials.

Every effort should be made to secure and maintain a spirit of reverence and devotion throughout the whole of the Sunday session. Intermediate pupils are old enough to be given a large share in the service of worship, and it is highly desirable that this privilege be given to them. Pupils may be asked to read the Scripture lesson, take up the offering, lead in prayer, and in other ways assist in the service.

The teacher of the Sunday session ought to be familiar with the materials presented to the pupils on week days and with the program to be carried out in the expressional meetings. It is only thus that the desired unity can be obtained in the pursuit of the course. The Sunday teacher ought to have the privilege of reviewing the week-day lesson and of using the questions which are found in the material for the expressional meetings. The pupils will be all the better prepared for the expressional meeting if they have discussed these questions with their Sunday teacher.

Each Sunday lesson contains a lesson prayer. Many teachers use these prayers for a brief period of worship at the beginning of the lesson period or at its close. Teachers may compose their own prayers, or ask pupils to do so. Pupils should be encouraged to offer extemporaneous prayer. The classroom worship may thus be made an agency, next in power to the family altar, for training the devotional life.

Each Sunday lesson contains suggestions concerning supplemental lesson materials. This supplemental material may be assigned to individual pupils in advance work to be reported to the class, or it may be given to the class as home reading. Its aim is to illustrate further the main truths of the regular lesson.

SUGGESTIONS CONCERNING THE EXPRESSIONAL SESSION

The expressional meeting is of great importance. In this session the pupils learn spiritual initiative and self-expression. By carrying out the program of activities planned in the expressional meetings, pupils make the truths which they have learned a part of their daily life and conduct. The superintendent of the expressional sessions has, therefore, a task of utmost importance. So far as possible, the expressional session should be carried on by the pupils themselves. This is their meeting, in which they plan to put into effect what they have learned in the other sessions of the church school.

It is recommended that the expressional meetings, whenever possible, should be organized as Christian Endeavor societies. There is distinct value in being thus connected with a great national organization and in being a part of a community organization of young people such as a Christian Endeavor union. The using of topics other than those prepared by the Christian Endeavor Society in no way makes it necessary for the expressional organizations of the correlated school to be independent of the Christian Endeavor movement.

For the convenience of the leader of the meeting and the superintendent of the organization, the material for the expressional session is grouped under certain heads. First comes a brief, suggestive study of some passage of Scripture bearing on the topic of the meeting. This is intended as the basis for the opening talk of the leader of the meeting. Then come some statements of truths to be discussed in the meeting. These statements are offered as illustrations. It is expected that the superintendent and pupils will formulate many such statements of their own.

The review questions will help to tie the expressional session to the other sessions of the school. They will also prepare the minds of the pupils for the meeting by refreshing their memory of what has been studied. These questions may be used in a variety of ways, which will

suggest themselves to the trained teacher or superintendent.

The Bible verses have some direct bearing on the topic and ought not to be merely read by the pupils. Verses should be assigned to pupils before the meeting so that they will have time to study them and to become prepared to speak on them intelligently and helpfully.

The study topics ought to be taken up as one of the main parts of the session. They aim to bring the truths taught into direct contact with the life problems of the pupils. It will be found best to assign these topics some time before the meeting. Some will require considerable investigation and a few will require correspondence with Boards of the Church. These ought to be assigned long enough in advance to enable pupils to make the needed preparation. By glancing ahead at the lessons the superintendent will be able to determine which topics should be assigned a considerable time in advance. If pupils have given the topics no previous study and express merely such thoughts concerning them as happen to come to their minds on the spur of the moment, the topics will miss the object for which they were intended.

It is expected that the class will carry on a program of activities which will be a practical expression of the truths they have found and to which they have promised allegiance. This program of activities is of special importance in the lesson course outlined in this book, since it deals with the great missionary tasks of the Church. When engaged in the study of the lessons, which are distinctly missionary in their character, the teachers of the course should correspond with the Board of National Missions of the Presbyterian Church and with the Board of Foreign Missions of the Presbyterian Church. When the lessons are used by denominations other than the Presbyterian, the teachers will of course correspond with the Boards of their own denomination.

Helps for Mission Study Which May Be Secured from the Boards of the Church. Both the Board of National Missions and the Board of Foreign Missions have published valuable aids for the study of missions in their respective fields. Some of these helps are as follows:

1. Books. The Board of Foreign Missions has valuable books dealing with the mission work in most foreign countries. Many of these books are intended especially for Intermediate pupils and will be found very helpful as supplemental material. The Board of National Missions has similar books dealing with mission work among Negroes, Indians, southern mountaineers, and other forms of the home-mission task.

2. Picture Sheets. The Boards and the Missionary Education Movement have prepared excellent picture sheets which will be found exceedingly helpful by the wide-awake teacher. These pictures make excellent material for illustrated notebook work.

3. Post Cards. Beautifully colored post cards illustrating mission work may be had from the Boards.

4. Maps. The study of missions will be greatly aided by the use of suitable maps. The Board of Foreign Missions can furnish maps of all the mission fields under its control. The Board of National Missions also has excellent blue-print maps of many of its fields of activity.

5. Plays and Pageants. Dramatics and pageantry are potent agencies for teaching missions. The Boards have lists of plays and pageants, and the teachers of this course should plan to use this important educational material at least occasionally.

6. Pamphlets and Leaflets. Both Boards have extensive pamphlet and leaflet material. The "Pen Pictures" of the various missions, printed by the Board of Foreign Missions, are especially valuable.

7. Letters from Missionaries. Interesting letters written by missionaries on the field are available, and they add a personal interest to the study of missions, which is hard to attain otherwise.

Things to Do. What the pupils do for the cause of missions while studying these lessons is a matter of utmost importance. Diligent and resourceful teachers will find some task to be done by the pupils for the mission work in every country of the foreign field and in every group of the home-mission field. The teachers of the course should secure a leaflet entitled "Things to

Do" which is published by the Mission Board. Some of the suggestions in this leaflet are as follows:

Gifts Which Are Acceptable in All Home Mission Fields

Aprons	Hair Ribbons
Balls	Napkins
Beads	Pencils and Paper
Bedding	Rugs
Books	Tablecloths
Brushes	Ties
Combs	Toys
Clothing	Towels
Dolls	Soap
Games	Wash Cloths
Handkerchiefs	

Gifts Which Are Acceptable in All Foreign Mission Fields

Picture Rolls and Picture Cards for Sunday Schools	Games
Pictures	Kindergarten Supplies
Post Cards	Victrola Records
Christmas and Easter Cards	Christmas Tree Ornaments
Scrapbooks	Pencils
Small Picture Books	Toothbrushes
Books of Travel	Crochet Hooks
Magazines	Toys
	Dolls
	Cloth

The Boards will also give suggestions concerning gifts especially acceptable in the various mission fields studied in this course. Any group planning to send gifts to the mission field should get in touch with the Board concerned before starting work on the project.

For lists of missionary material, write the Department of Missionary Education or the Mission Boards.

All of the supplementary material listed under the several lessons may be ordered from the Board to whose work the lesson refers. There is, in addition, a great deal of leaflet material that may be so ordered. See Board catalogues.

Lantern slides should be ordered as follows:

BOARD OF NATIONAL MISSIONS

Eastern Section

156 Fifth Avenue, New York, N. Y.

Great Lakes and Northwestern

Room 1323,
77 West Washington Street,
Chicago, Illinois.

Rocky Mountain and Pacific Coast

406 Columbia Building,
313 West Third Street,
Los Angeles, California.

Southwest and Southeast Section

1220 Arcade Building,
St. Louis, Missouri.

BOARD OF FOREIGN MISSIONS

New York City

Lantern Slide Department,
156 Fifth Avenue.

Chicago, Illinois

Rev. Frank W. Bible, District Secretary,
77 West Washington Street,
Chicago, Illinois.

Pittsburgh, Pennsylvania

Centralized Slide Service,
Columbia Bank Building.

St. Louis, Missouri

Mr. J. M. Patterson, Southern District Secretary,
Arcade Building.

Omaha, Nebraska

Centralized Slide Service,
Peters Trust Building.

Minneapolis, Minnesota

Dr. W. R. Harshaw,
838 Plymouth Building.

San Francisco, California

Dr. W. T. Johnson, Western District Secretary,
278 Post Street.

Portland, Oregon

Woman's Board of Foreign Missions,
Room 310,
407 Washington Street.

Los Angeles, California

Rev. Guy W. Wadsworth,
313 West Third Street.

Projects of Service. Groups using these lessons ought, of course, to plan and to carry out definite service for some of the fields studied. Discover from the appropriate Board what work is being supported by boys and girls and undertake a share in it. The group should become thoroughly acquainted with this work by various interesting methods of research and presentation. Make use of letters from the field (supplied by the Boards to those having definite share in the work), stories, simple dramatizations (preferably worked out by the group itself), pictures, posters, and similar material.

There are numerous useful gifts that boys and girls can make and send to the mission field. Select your field. Write to the Board concerned for full information. It is necessary to have certain facts clearly in mind in order to do really helpful work.

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SECTION I

TASKS OF THE HOMELAND

“Blessed is the nation whose God is Jehovah,
The people whom he has chosen for his own inheritance.”—Ps. 33:12.

“Righteousness exalteth a nation;
But sin is a reproach to any people.”—Prov. 14:34.

“And I will take you to me for a people, and I will
be to you a God; and ye shall know that I am
Jehovah your God.”—Ex. 6:7a.

“Wash you, make you clean; put away the evil of your
doings from before mine eyes; cease to do evil;
learn to do well; seek justice; relieve the oppressed,
judge the fatherless, plead for the widow.”
—Isa. 1:16, 17.

CHAPTER I

HELPING THE AMERICAN INDIAN TO FIND A NEW TRAIL

WEEK DAY SESSION

THE INDIAN AS HE WAS

Eph., ch. 2

When Jesus taught his disciples to pray that God's Kingdom might be established upon earth, he set before them the most sublime ideal ever presented to mankind. When he bade them go "and make disciples of all the nations," he laid upon them the most sublime task ever intrusted to mankind. The ideal and the task are closely related, for the task is only the carrying out of the program which is to make the ideal a reality. The ideal of Jesus and the task which he gave to his followers have been handed on from generation to generation for nearly two thousand years. Some generations have made notable progress toward the realization of the ideals of Jesus; others have done but little toward realizing these ideals. Sometimes the cause of Christ has even suffered loss.

This book is written for the boys and girls who are catching their first visions of the ideals of Jesus, his plans for universal brotherhood and a Kingdom in which the will of God shall be done on earth as it is done in heaven. It is written for boys and girls, who will soon be the men and women on whose shoulders shall rest the responsibility for carrying on the great task which Jesus laid upon his followers. It is written in the hope that it may help boys and girls to be the kind of men and women they must be if the cause of Christ is to prosper in their times.

The aim of this book is to bring before young people the program which the Christian Church of America is carrying on for the establishment of God's Kingdom

in this country and throughout the world. It deals with tasks pertaining to the coming of God's Kingdom. The first section of the book deals with Kingdom tasks in the homeland. The second section deals with some Kingdom tasks in other lands. The third section deals with some Kingdom tasks in which our nation must coöperate with other nations of the world.

In this first lesson we are to study about the American Indian and the progress which the Church and the nation are making in their efforts to guide him into the pathway which leads to Christian citizenship. The responsibility of the American Church for the spiritual welfare of the Indian is surely one of its first responsibilities. These people dwell in the midst of our own country. They are our neighbors. We have entered their homeland which they had held for thousands of years and we have brought about conditions which make it necessary for the Indians to become Christian citizens or to perish as a race. In studying this task of the Church and the nation, it will be well for us to learn something of the natural characteristics of the Indian race, to glance at the Indian as he was before the coming of the white man to America.

Physical Excellence. The American Indians possessed many marks of physical excellence before they were smitten by the white man's diseases and cursed by the white man's "fire water." In all the vast stretch of the two continents which make up the Western Hemisphere, there was no race of Indian dwarfs or pigmies such as are found among certain African tribes, in the Australian continent, and in the Andaman Islands. The Indians were nearly all tall, straight, and well-proportioned. They possessed great powers of physical endurance. They could endure great extremes of heat and cold and could go for a surprisingly long period without either food or water. They possessed a high degree of skill. The powerful giants of Patagonia had a weapon called a "bolas" which consisted of a strong leather thong with a weight at each end. With this weapon they did not fear to attack animals like the jaguar. They hurled their bolas with such force and skill that the animal which they attacked was in a moment so wrapped about

with the leather thongs that it became helpless. Feats of strength and skill were their constant pastime. In their hands the humble bow and arrows became a deadly weapon. They were natural athletes and it is not an accident that Indians have more than once carried off the highest honors in great athletic contests like the Olympian games.

Keen Minds. The Indians possessed mental powers which made them the most formidable savage foe that civilized man has ever been called upon to face. Those who have known the Indians best have noted their remarkable powers of discernment. They possess that power which enables them to understand the deeper motives and more hidden sentiments of those with whom they come in contact. They are not easily deceived. They are observant far beyond most white people. The trail of a deer through a forest is as plain as day to an Indian where a white man could see no trail at all. Of that sustained mental effort which enables a white man to write a book or invent a phonograph, the primitive Indian knew little. He was easily susceptible to mental fatigue and usually ceased his mental labors at the first feeling of weariness.

Lovers of Liberty. The Indians might say of their race, "We were never in bondage to any man." The early European explorers of America tried to make slaves of the Indians but their attempts failed. There was something in the wild, free spirit of the Indian which would not submit to slavery. If that spirit was broken by whippings and imprisonment, the Indian would sometimes work for a little while under a taskmaster, but he was ever ready for an attempt to regain his freedom, no matter how desperate the venture, and he seldom lived long after his proud and liberty-loving spirit was subdued.

This love of liberty is seen in all that we know about the tribal customs of the Indians. The tribe had no king. Leadership was not handed down from father to son by any fixed rule. The most daring leader usually became chief of the tribe. The momentous questions of the tribe were settled about the council fire where there was free discussion. Their system of government was democratic rather than despotic.

Souls Profoundly Religious. The primitive Indian was a child of Nature. He lived in constant contact with the whole out-of-door world. His wigwam was beside "the shining big sea water." He learned the ways of the wild beasts and the birds, for his life depended upon his skill in their pursuit. Mountain and lake and river and waterfall entered into his experiences to an extent hard for a city-bred white person to understand. He was often abroad at night on some venturesome enterprise, a silent man under the silent stars.

Other primitive people have had a contact with nature as intimate as that of the Indian, but the Indian, being by nature a thinker, has felt as few savage races have felt the spiritual influence of the natural world. The Indian felt everywhere a spiritual presence in the natural world about him. He peopled all nature with spirits. These spirits dwelt in trees, in waterfalls, in mountains, and in lakes. There were spirits in animals and birds which were very much akin to the spirit within his own breast; hence the Indian sometimes made apologies to the animals and birds he killed for food.

So keen was the Indian's insight into nature that he caught glimpses of the Creator God who has made all things. Early visitors to some of the California Indians overheard them speaking in awed tones of "The Old Man Above." There was nothing irreverent in the use of this term to express what the Indian believed about the creative Spirit which he felt lay back of all nature. Old men were honored among them and they were seeking to give the Great Spirit an honored title when they called him an old man. The Algonquin tribes believed in a Deity or Spirit superior to man and they called this Spirit Manitou. The Sioux Indians believed in "Taku Wakan" as the spiritual force which was manifested in all the natural world. These words mean "the something mysterious."

"The Noble Red Man." The term "noble red man" has often been applied to the Indian, and it is a remarkable fact that, notwithstanding the many wars which have been waged between the whites and the Indians, most white people feel that the Indian is entitled to the name. In the preceding paragraphs we have seen some

of the reasons why this is the case. The Indian possessed many of the traits which people cannot but admire. We must not conclude, however, that the Indian in his primitive condition was perfect, nor must we conclude that he had no need of the Christian religion which the white man has brought to him. Indeed, we have been looking at only one side of Indian character and it is necessary for us now to look briefly at the other side.

The Indian's Great Need. The great need of the Indian, and that for which his soul was yearning, was a knowledge of God more abundant than he could gain through the world of nature which lay about him. He needed to know God as he is revealed in the Bible, in the lives of great men like Abraham and Elijah and Moses. Above all, he needed to know God as he is revealed in the life and in the teachings of Jesus. Without such a knowledge the character of the Indian was woefully defective notwithstanding his many noble qualities. He was cruel and revengeful to a marked degree. He knew nothing of the divine law of forgiveness taught by Jesus. No sage had ever risen among the Indians to tell them that they ought to love their enemies and pray for those who persecuted them. With the Indian the "eye for eye, tooth for tooth" law held universal sway.

The Indian was a constant victim of superstitious fear. The flight of a bird across his path might cause him to quake with sudden fear because he looked upon the incident as a portent of some dreadful disaster awaiting him. The Indian's religion made him a man of prayer, and few races pray as the Indian does, but his prayers were petitions for his own safety rather than soulful aspirations after a life which is pure and good.

What the Indian May Become. Enough has been said in this lesson to show that the American Indian has immense possibilities for development into true grandeur of character. Every Indian child is born heir to an inheritance of inestimable value. Every Indian child comes into life with something of that physical excellence which was built up by his ancestors in the untold ages during which they lived a free and natural life in the American wilderness, something of the keenness of mind which has characterized the red man in all centuries, something

of the deep soul longings which have so long expressed themselves in Indian religion. Add to this inheritance a knowledge of the religion of Jesus and a hearty acceptance of the Saviour of the world, and we make it possible for the Indian to fulfill the glorious destiny which the all-loving Father intended for him. We can give him the religion of Jesus, if we will.

“Savage he was. No books of ancient lore
Fed him on knowledge of the eons gone.
No teacher led him to explore
The mystic meaning of creation's dawn,
No poet nor philosopher he knew
To fire his soul with love and faith and truth.
Among the whispering firs his childhood grew,
The mountains fired the spirit of his youth,
The sounding sea his manhood wonder filled,
The all-embracing sun his way inspired;
Night in his path her silvery beauty spilled,
And nature for him all her voices choired.
Behold, he stands, the peer of any age,
A leader, chieftain, ruler, prophet, sage.”

The verse quoted above is true of the Indian as he was if we read it down to the last two lines. These last lines may also be true of him if we will give to him the Christian religion. Through a knowledge of God revealed in Jesus Christ and through a personal acceptance of Jesus as his Saviour and Lord, the Indian becomes “the peer of any age, a leader, chieftain, ruler, prophet, sage.”

GERONIMO THE APACHE

Soldiers of the American army called old chief Geronimo “the human tiger.” For years they chased him and his band of Apache savages over the sun-scorched deserts and rocky, canyon-torn mountains of the Southwest. Time and again they thought that they had run the old marauder out of the country, but as soon as the troops withdrew he would turn up again in some unexpected quarter and commit some deed of massacre which sent a shudder over all the settlements and mining camps of two states. Ten thousand courageous American soldiers seemed utterly unable to catch Geronimo with his few hundred braves.

At last General Lawton was assigned to the task. He approached the problem with the spirit of a student. He studied the ways of the desert Indian. He studied the country over which they ranged. One day a company of soldiers drew near to the camp of Geronimo far back among the desert mountains. The Indians, being outnumbered, simply vanished from sight as they had always done before under similar circumstances. Miles away from the deserted camp, Geronimo and his men came together again and crossed the mountain range to another camp site where they had often been before. As they drew near they found it occupied by American soldiers. There was nothing to do but make for another distant camping place where they could secure water for themselves and their horses. They found this camp also occupied by the white soldiers. And so from one place to another the Indians made their way, but every place where there was any water was held by the soldiers. General Lawton had discovered every spring and water hole over a vast area and had taken possession of these places.

And so it came to pass that Geronimo and his fierce band at last came into the camp of the American troops famished with thirst and half dead from the dreadful heat of the deserts. The surrendered chieftain was carried far away from his native hills. He became a prisoner at Fort Sill in the Indian Territory.

At Fort Sill, Geronimo heard for the first time in his life the story of Jesus. It interested him. In time he said that he wished to be a Christian, and finally he was baptized. When asked about his decision for the Christian life, he is reported to have said: "Since my life as a prisoner has begun, I have heard the teachings of the white man's religion, and in many respects believe it to be better than the religion of my fathers. However, I have always prayed, and I believe that the Almighty has always protected me. Believing that in a wise way it is good for me to go to church and that in associating with Christians it would improve my character, I have adopted the Christian religion. I believe that the Church has helped me much during the short time I have been a member. I am not ashamed to be a Christian."

SUPPLEMENTAL LESSON MATERIALS

1. "Facts Every Presbyterian Should Know About Indian Work."
2. "A Half Century of Honor," Rodney W. Roundy.
3. "Ganado Mission" (pictorial leaflet).
4. "Tucson Indian Training School" (pictorial leaflet).
5. "A Mission School in the Desert."
6. "A Penny for Your Thoughts."

The materials listed above may be secured from the Board of National Missions, 156 Fifth Avenue, New York City.

Valuable supplemental material for the lessons of this chapter may also be secured from Thomas C. Moffett's book, "The American Indian on the New Trail." This book should be in the hands of the teacher of this chapter, and certain portions of the book may profitably be assigned to pupils for study and report. The book may be secured from any of the depositories of the Publication Department of the Board of Christian Education of the Presbyterian Church in the U. S. A.

The study of the Scripture lesson chosen for this session of the church school should not be neglected, even though space forbids many suggestions concerning such a study. Paul's words to the Ephesians are in many cases applicable to the Christian Indians of our land.

SUNDAY SESSION

THE TRANSFORMATION OF A RACE

Isa. 2:1-4

These words from Isaiah were uttered about eight hundred years before the birth of Christ. At that time Jehovah was worshiped by only a few thousand Jews and very few even of the Jews knew much about him. Moreover, the Jewish people were at the time threatened with extinction at the hands of the Assyrian monarchy. The worship of Jehovah seemed about to perish from

the earth. And yet so great was the faith of the Prophet Isaiah that he foresaw a glorious day when all nations should turn to the light and should become worshipers of the true God.

The centuries which have passed since Isaiah lived have witnessed a wonderful fulfillment of the prophet's words. The knowledge of God has been spreading steadily over the earth. Nations and tribes in lands of whose very existence Isaiah had no knowledge are to-day turning to the worship of the God who was known by Isaiah. Among the people who are turning their faces Godward are the American Indians. In this lesson we are to learn something of how a knowledge of the Christian religion is transforming the red race.

No Longer a Vanishing Race. It has become customary to speak of the Indians as a dying race, or as a vanishing race. In time past there was every reason to speak of them in this way. The coming of the white man seemed for a long time to mean the doom of the red man. The Indian's means of securing a living were swept away as the country was settled and the wild game disappeared. The tribes were driven into the less fertile portions of the country. Diseases introduced by the white men swept the Indians away by thousands. The white man's whisky destroyed the Indians by wholesale. It thus came to pass that the Indians grew less and less for a good many years. Of late, however, the tide has turned and the Indians are increasing in numbers. They are naturally a sturdy race and are sure to multiply if given a chance. The Indian race of North America is being saved by the civilization and the Christian religion which he is learning from his white brothers.

What Our Government Is Doing for the Indians. For many years the United States Government has been trying to help the Indians. Many mistakes have been made and the results of the Government's efforts were for a long time not encouraging. Of late, however, better methods of dealing with the Indians have been put into operation. The Government maintains many schools where the Indian children are taught. Land is being assigned to individuals as fast as possible. The Indians are thus becoming landholders and many have developed

into prosperous farmers and stock raisers. The Indian custom of holding land as tribes was all right in the days when hunting and fishing over wide areas were their only ways of gaining a living, but such a method of holding land is no longer desirable among them and they are rapidly abandoning it under the encouragement of the United States Government.

The Task of the Church in the Transformation of the Indian. Our Government recognizes that it cannot do all that must be done for the Indians. Those who work with these people know that they must be given something more than education, something more than lands and opportunities to earn a living. Consequently, the Government has asked the Churches of the country to aid in the transformation of the Indian into American citizenship. In the Government schools two hours a week are set apart for the religious instruction of the Indian children. The Government cannot give this instruction, since with us Church and State must be kept separate. The Churches and other religious bodies are therefore asked to give the religious instruction during the time which the Government schools set apart for this work.

There are many Indian schools which are wholly under Church control, so that the educational task of the Churches is an important influence in the uplift of the Indian. Churches likewise maintain missions among the Indians, helping them to set up church congregations, train their ministers, and carry on regular services of worship and praise. The transformation of the Indian race under the influence of the Christian religion is one of the unanswerable evidences of the truth and power of the gospel of Jesus. We shall now glance briefly at a few illustrations of this transforming process which is steadily going on among the Indians.

A SAVAGE TRIBE TRANSFORMED INTO A CHRISTIAN COMMUNITY

In the summer of 1857 a company of American soldiers were chasing the Apaches over the sun-blistered deserts and chasm-torn mountains of Arizona. Among the soldiers was a young fellow whom his comrades called

"Charlie" Cook. This young soldier had already seen much of the rougher side of life. He had been a sailor upon the high seas and knew the hardships of a sea-faring life. Certain early experiences had made him a disbeliever in religion. Who would have believed that this soldier of the frontier was destined for great things in the plans of God? Yet such was the case. As a sailor and a soldier he was in God's school, being fitted for a great undertaking which God had in view for him.

A few years later Charlie Cook was in camp at Rochester, New York. The Civil War was on and the troops at Rochester were soon to be sent to the front. One night he attended a service in the Brick Presbyterian Church of Rochester. Something in the sermon gripped his heart. Perhaps a thought of the coming conflicts in which he would probably be engaged helped to sober his mind. At all events that service marked a change in his life.

After passing safely through many battles, Charlie Cook was honorably discharged at the close of the war. He drifted to Chicago where he became interested in city-mission work. One day there fell into his hand a paper which told of the pathetic condition of the Indians of the Arizona deserts. He had hoped to go some time as a missionary to China but now the ex-soldier heard an unmistakable call of God to go as a missionary to the needy Indians of his own land. He applied to the Mission Board of a certain denomination but they told him that they had no money for the enterprise.

Charlie Cook's rough experiences had made him self-reliant. He did not sit down and wait for some task to come to him. He determined to undertake the mission to which God had called him, even if no Church could be found to back up his efforts. So on the first day of September he set his face toward the land of promised service in far-away Arizona. Some friends secured him railroad passes from Chicago to a place in Kansas. Landing in that prairie state he pushed on westward, traveling on foot and carrying his blankets, rifle, and a few groceries. He stopped to preach in country school-houses, on the streets of western towns, in saloons, wherever opportunity offered. At last he reached his

destination, a tribe of desert Indians known as the Pimas. Soon after his arrival he was given a position as teacher in the Government school among the Pima Indians, and continued to hold this position for seven years. God had thus provided a means of livelihood for the courageous young missionary who had dared to trust him.

The Pimas were a very primitive people. Only thirty years before Mr. Cook arrived among them they had looked for the first time upon the face of a white man.

After a time Mr. Cook extended his missionary work among two other desert tribes, the Maricopas and the Papagos. The Presbyterian Board of Home Missions came to his aid so that he was able to give all his time to religious work. He had thrown himself into his task with such whole-souled devotion that in a little while he had mastered the Indian language. Indeed, it is said that the speech of the Indians became more natural to him than his mother tongue.

Before he died Dr. Cook had witnessed a wonderful transformation among these desert tribes. Five, flourishing churches had been established and in some cases fine church buildings erected by the Indians themselves. Three fifths of the Indians had become professed followers of Jesus. The old superstitions were vanishing. The Indians were fast developing into Christian citizens.

Dr. Cook was able to do the Indians a great service by defending them against that wrong which has all too often been inflicted upon the red man by his white neighbors. These desert tribes had lived for thousands of years on their little farms irrigated by waters drawn from the Gila and Salt rivers. White settlers came and, building irrigation ditches, soon took away all the water from the Indians. The three tribes were on the verge of starvation. Dr. Cook pleaded with the white settlers but they paid no attention. They did not seem to think that the Indians had any rights which the white people were bound to respect. Dr. Cook carried the matter to Washington and secured at least a measure of right for the Indians so that they are no longer in danger of starvation. Dr. Dirk Lay is now in charge of the work so well begun by Dr. Cook.

THE WINNING OF THE SIOUX

The Sioux Indians are a prairie tribe; a hardy and courageous race which has roamed the great plains for unnumbered centuries, living by the pursuit of the buffalo, elk, and other prairie animals. The Sioux Indians called themselves the Dakota nation and their tribe was the largest and most warlike in all the plains region.

In 1834 a young physician, a graduate of Yale, named Thomas S. Williamson, came among the Sioux Indians as a missionary. For nearly thirty years Dr. Williamson labored on among the Indians of the plains. The work developed slowly. After he had been on the field for seventeen years there were only thirty-one professed Christians among the Sioux. Dr. Williamson was not discouraged, however. He knew that he must lay the foundation of the Church among the Sioux strong and deep. He labored diligently at his task of translating the Bible into the Sioux language. He had begotten and reared a son who was making ready to join his father in the great enterprise of winning the Sioux for Christ.

In 1862 there occurred a dreadful Indian outbreak. Hundreds of white settlers were massacred by the Sioux. Dr. Williamson's son was in an eastern city at the time and was horrified to read in the papers of the Indian uprising and the destruction of the missions in which his father had labored so long and in which he was hoping to spend his life. Fearing that all the missionaries had perished, he hastened back to the Indian country. He found that, through the aid of the Christian Indians, the missionaries had all escaped. Dr. Williamson had labored twenty-seven years among the Sioux when the massacre occurred. At the time there were only sixty Christian Indians in the tribe, but these sixty were true. Not one turned traitor to the Christian cause. They risked their lives to save the missionaries and their efforts were successful.

Within two months the Indians were scattered far and wide and their leaders subdued. Four hundred of the leading Sioux warriors were in prison at Mankato. The veteran missionary was able to see the hour of op-

portunity even in its dark setting. He went to the imprisoned Indians and preached to them Jesus as the Saviour of the world. Every man of the four hundred imprisoned Indians renounced paganism and embraced the Christian religion. Out of that prison went hundreds of letters urging the Sioux to accept the Christian faith. The letters were written by the Indians to their relatives and friends, now scattered over a vast section, the Dakotas, Montana, and Canada. Forty of the Indians were condemned and hanged, the rest were sentenced to four years in the penitentiary. They one and all bore their punishment with fortitude and those who paid the death penalty stood firm in the faith to the end. The Indians who went back to their people after four years in the penitentiary became missionaries of the Christian faith. A new day dawned for the Sioux.

The Sioux are now one of the most progressive and civilized tribes outside of Oklahoma with its five civilized tribes. Four fifths of them are professed followers of Christ. Their great camp meetings are attended by thousands of Indians. Paganism is dead among them. A vigorous race of Indians numbering more than 30,000, they are destined to have a great influence in the salvation of the other tribes of our land.

THE LESSON PRAYER

We thank thee our Father for the religion of Jesus which makes all men brothers. We thank thee for what has been done for the Christianizing of the American Indian. Help us to do our part in this great task. Teach us how to manifest the spirit of Jesus toward people of other races and other nations. We ask these things in the name of thy Son. Amen.

SUPPLEMENTAL LESSON MATERIAL

"A New Kind of Indian Story," by Anne Shannon Monroe. This pamphlet may be secured from the Board of National Missions of the Presbyterian Church, 156 Fifth Avenue, New York City.

EXPRESSSIONAL SESSION

OUR PART IN THE TASK OF CHRISTIANIZING THE INDIAN

Rom. 10:8-14

When William Carey urged the Church leaders of his day to send missionaries to India, they said to him, "If God wishes the heathen converted he will convert them without any help from you or me." The Church has advanced a good deal since that day. Most Christians now realize that they have a task to do in the conversion of the heathen, that they cannot escape responsibility by throwing it back upon the Almighty. God sees fit to use human instruments in his plans for the redemption of the world. Jesus told his disciples to make disciples of all the nations and he has no other plan for winning the world.

If the American Indians are to be Christianized, the Christians of America must do their part of the task. They must make the gospel known to the red man. They must manifest toward their Indian brothers a spirit of Christian fellowship and helpfulness. They must put into the task earnest effort and give to it adequate financial support.

The Christianizing of the American Indian is peculiarly a task for young America. The foundations have been laid, but the task is far from completed. We have been a long time at it, too long, indeed. If the oncoming generation of Christians will lay hold on the task with a will, it may be, to a great extent, accomplished in a few years. Young Christians of to-day may well say, "Our part in this noble work is to push it on to completion."

SOME FACTS TO BE DISCUSSED IN THE MEETING

No Christian among the Nez Percé Indians ever uses tobacco in any form. They do not think that a Christian ought to use tobacco.

More than half of the full-blooded Indians of the five civilized tribes in Oklahoma are Christians.

The Nez Percé Indians are sending a number of their young men every year as missionaries to other Indian tribes of the Northwest.

There are nearly fifty thousand Indians who have not yet been given an opportunity to become Christians. No missionary has come among them and no churches have been established in their midst.

REVIEW QUESTIONS

1. Tell what you can of the physical, mental, and spiritual characteristics of the Indian.
2. What religious ideas were found among the Indians before the coming of the white men?
3. Show that the great need of the Indian is the Christian religion.
4. In what ways is our Government helping the Indian?
5. What is the task of the Church in the uplift of the red man?

BIBLE VERSES

Matt. 7:12; Gen. 4:9; Luke 10:36, 37; Prov. 19:17; Ps. 2:8; 102:15; Hab. 2:15; Matt. 22:38-40; Mark 16:15; Col. 3:9-11.

TOPICS

1. Wrongs which the Indian has suffered at the hands of the white man.
2. Whence came the red man? (See "The American Indian on the New Trail," by Thomas C. Moffett, p. 3).
3. Early missions to the Indians. (See Dr. Moffett's book, p. 63.)
4. Famous Indian chiefs. (Find out about Pontiac, King Philip, Tecumseh, Joseph, and others from an encyclopedia or other source of historical information.)
5. Indian characteristics which I admire. (May be given to several pupils.)

PROJECTS

The study of this chapter will be of little use unless the pupils undertake some definite task for the uplift of the Indians. It is suggested that a committee be

appointed to have charge of the promotion of this type of work for the church-school year. The chairman of this committee should write to the Board of National Missions asking for information as to what an Intermediate society can do to help in the work of Christianizing the Indians. The society will thus be placed in contact with the task in a very definite way. The Board will probably suggest definite fields where help is needed and will suggest something which the society can do. Letters from Indian schools and missions may thus be secured to be read before the society from time to time. Denominations other than Presbyterian using this course, should of course write to their own Board or Agency in charge of Indian work.

CHAPTER II

LENDING A HAND TO OUR COLORED BROTHERS

WEEK DAY SESSION

A PEOPLE STRUGGLING UP FROM SLAVERY

Num. 14:10; Josh. 1:10-18

In the preceding chapter we learned about the first inhabitants of America who possessed the continent for years before our own ancestors reached this side of the Atlantic. Now we have in our land representatives of nearly all the races of the earth. If we as Christians are able to live together with all these people in a spirit of universal brotherhood and kindly helpfulness, the world will see demonstrated the truth and wisdom of Christ's message. In this chapter we are to learn about a race whose first home was in Africa, and whose members were first brought to the United States as slaves in 1619. One of the most prominent Negroes of to-day is descended from an African chief who sent his son to the coast with a group of men who were to be sold as slaves. The men on the ship which was to carry the cargo of slaves invited the chief's son to come aboard as their guest. Once aboard, he was drugged and the vessel sailed. When the young man awoke, he found himself enslaved with the men whom he had delivered into captivity. To-day there are more than eleven million of his race in our country, and in this chapter we learn something of the Negro's history and progress.

What Forty Years of Freedom Did for the Israelites. The two passages of Scripture chosen as the basis of this lesson present striking contrasts. In the first we find the Israelites near the borders of Canaan. They are shaken with a great fear, for they have heard that the inhabitants of the land which they have come up to take are giants, dwelling in fortified cities. They cry out in their fear and

distress. They murmur against Moses, their leader. They long for the "good old days" when they were slaves in Egypt. They are ready to rebel and to stone those who have thus far guided them safely. In fact, the Israelites at that time were not really a nation, but only a band of fugitive slaves lately departed from Egypt.

In the second picture we find the Israelites again on the borders of the Promised Land. Word goes out from their leader, "Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land." This time there is no quaking fear. There is no longing to go back to the miserable safety of Egypt. There is no murmuring against the leader, no rebellion against rightful authority. How heroically they respond to Joshua's command to prepare! They say to their great general, "All that thou hast commanded us we will do, and whithersoever thou sendest us we will go."

Forty years of freedom had transformed the Israelites. They had been changed from a band of superstitious, timid slaves into a nation of heroic qualities. They had learned self-control and self-government. They had tasted the freedom of the wilderness to such an extent that they could never again be made slaves. Above all, under the leadership of Moses, they had come to know in a new way the Jehovah God who had talked with their ancestors and who had guided them through many a trying experience. They had become freemen—strong, courageous, self-reliant, and to a large extent, God-fearing.

The American Negro Sixty Years Ago. The colored people of our own land have been passing through such a period as the Israelites passed through in the forty years of their wilderness wanderings. In 1863 the Negroes were set free from slavery by the Emancipation Proclamation of Abraham Lincoln. Up to that time they had been bought and sold—traded in as are horses or cattle. Because their masters always provided some kind of food and shelter for them, they had never learned how to secure even these necessities of life for themselves. Most of them had no opportunity for education. A few were taught by their masters' wives, but only one tenth of them could read or write at the time of their emancipation.

A very few of the Negroes had bought their own freedom and accumulated a small amount of property. Most of them were set free with absolutely no possessions and no knowledge of how to make their own way.

The American Negro To-Day. Although most of us may have no opportunity to know members of the Negro race except those who are employed in domestic service, we usually find that those whom we do meet are able at least to read and write. To-day more than two thirds of the race are literate. But even if we do not know them personally, there are many thousands of Negro business men, and thousands more who are engaged in medicine, teaching, and other professions. When we think how many centuries it took for our ancestors to become civilized in Europe, we look with wonder at the progress of this race which suffers under the added handicap of having been in slavery. We who placed them in that position can still do much to help them on their way. Although a much larger number of colored children now have an opportunity to go to school, we can make it possible for more of them to have the advantages which we accept as a matter of course.

It is well for us to remember that the American Negroes are struggling up from slavery. We ought to judge them not by their present attainments so much as by the depths out of which they have climbed. As a race they have made notable progress toward a larger and better life since the time when they were set free.

A Hard-Fought Battle. We must not think that the progress of the colored people noted in the preceding paragraphs has been made easily. The Negro has had to fight against great odds in his upward march. It is not an easy task to rise out of poverty, ignorance, and evil habits of life. It is hard to live on a high plane even when one is helped by the influences which have come down from generations of godly ancestors. How much harder must it be when one is only a step removed from heathen forefathers!

The battle of the colored people for a higher life is not finished. There are constant dangers about them which menace all that has been gained. The Negroes are flocking to the great cities where they are being em-

ployed in mills and factories. They are thus crowded together in miserable dwellings because of the high cost of rent. The temptations of the city are too great for many white people and the Negro is open to the evils of the city more than is his white neighbor.

BOOKER T. WASHINGTON AND TUSKEGEE INSTITUTE

Some time in 1858 or 1859, no one ever was able to tell just which year, a little black boy was born on a Virginia plantation. No one thought enough about the event to remember the year in which the child was born, much less the day on which he was born, so the little black boy grew up without a birthday and without knowing just how old he was. The boy's mother named him Booker, and Booker was the only name he bore until he was old enough to choose a name for himself. Then he chose the immortal name of Washington.

Booker's mother was a slave and the family lived in a miserable little cabin with only one room, a dirt floor, a rickety door, and holes in the walls for windows. Booker's bed was a pile of rags in a corner. The cabin was frightfully cold in winter and frightfully hot in summer. Booker's mother had to do the cooking for a large band of slaves and all the food had to be prepared over a fire in a large fireplace at one end of the cabin. The children ate their meals out of a big, iron skillet on the dirt floor, fishing out the food with their fingers.

The little slave was taught to work from his very infancy. Before he was five years of age, he had to carry water to the men in the fields, and stand at the white folks' table driving away the flies. Sometimes he had to take corn to the mill. Some slave would lift the boy and his sack of corn on a horse and start them off for the mill. Sometimes the heavy sack worked over to one side of the horse's back and slipped to the ground, bringing down the little slave in its fall. Then Booker had to wait until some one came along to help him back on the horse. Sometimes he waited far into the night, weeping and peering into the darkness with big frightened eyes.

When the Civil War ended, Booker was five or six

years old. The family was now free and they struck out to find new opportunities. They traveled on foot across the mountains to West Virginia. Here Booker's stepfather, his brother, and Booker himself found work in a salt mine. It was hard work for the lad, but he was so ambitious to learn that even after working all day in the mine he would study far into the night. In this way the Negro lad learned to read and write and gained a little knowledge of other branches of learning.

One day he heard of a school for Negro youths which was being carried on at Hampton, Virginia. It became the dream of his life to attend this school. He lay awake nights thinking about it. He had become a coal miner by this time, but his wages were small and it seemed impossible for him to get enough money to enter the school at Hampton. One day he got up and started for Hampton, money or no money. He walked nearly all the way to the school, working now and then to earn enough to buy a little food. He reached his destination early one night and having no money to secure lodgings he crawled under a board sidewalk and slept there.

When Booker appeared before the faculty of the school, there were some misgivings concerning him. They had become accustomed to having all sorts of applicants, but none just like this ragged young Negro had ever come to the school before. The lad was given a chance and soon proved his worth.

After graduating from Hampton, Booker taught school, using his income to help his brother John to secure an education. Then he was called back to Hampton to have charge of the dormitory for Indian boys. It was a hard position, but he proved equal to it. One day the president of Hampton called Booker before him and told him of a new school for Negro youths which was being organized at Tuskegee, Alabama. He asked Booker to become the leader of this new enterprise. At Tuskegee, Booker T. Washington found his life work. When he went there he was the only teacher and there were no buildings and hardly any funds for carrying on the work. He built up the institution until it had 2,300 acres of land, 120 buildings mostly of brick trimmed with stone, and a large faculty.

His work at Tuskegee Institute made Booker T. Washington a national figure; in fact, it made him known in educational circles throughout the world. The plans he put in operation there have influenced education not only in America but also in other lands. Students have flocked to Tuskegee from all parts of the nation where there are Negroes, and also from the West Indies and from Africa.

Booker T. Washington was a great orator. Many times he came before large gatherings of white people who were at first either indifferent to his message or opposed to him and his work. Nearly always he won them so completely that before he had ceased to speak they were cheering him and hanging on every word he uttered. His message was one of conciliation and brotherhood. He appealed to the white man's love of fair play and his sympathy for those who are struggling for a larger and better life. Among his own race he cultivated a spirit of friendship for members of other races. He warned them of the danger which lurks in hatred and bitterness, telling them of the love of God in Christ which had freed his own soul from these things and which could make them free.

Mr. Washington helped his people in many ways. He taught them how to live peaceably with one another. He organized the Negro Business League which encouraged many Negroes to enter business and gave them assistance in their new ventures. He taught many of them the dignity and worth of labor. He introduced better ideas as to health and housing, making his influence felt in this respect throughout every southern state.

The great labors of this gifted representative of the colored people doubtless shortened his life. When his health gave way, he was taken to Saint Luke's Hospital in New York City. When told that his end was near, he asked to be taken back to Tuskegee to die. The whole nation was watching the trip as newspapers reported the details of the journey, and when he died the whole nation mourned for the loss of this black man, born a slave in a Negro hut with a dirt floor and no windows. It honored him because he had shown himself unselfish and heroic in his struggle up from slavery and in his untiring labors to lift his race to a higher life.

SUPPLEMENTAL LESSON MATERIALS

The teacher will find much interesting material in the following books:

1. "In the Vanguard of a Race," by L. H. Hammond. Many biographies of distinguished colored people.
 2. "The Trend of the Races," by George E. Haynes.
 3. "Racial Relations and the Christian Ideal."
 4. Leaflets published by the Board of National Missions: "The Negro Children of the Southland"; "The Belated Scholarship"; "Georgie Ann's Recipe"; "Our Young People at Work for the American Negro"; "Rainbow Series—Negro."
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SUNDAY SESSION

THE RACE PROBLEM AND THE CHRISTIAN
IDEAL OF BROTHERHOOD

Col. 3:5-17; Gal. 2:11-14

The presence of twelve million Negroes within our country raises serious problems for the nation in general and for some communities in particular. To show the two races, black and white, how they can exist side by side and make progress through mutual helpfulness and brotherliness is one of the great tasks of the Christian Church of our land. The Christian religion holds the key to the situation.

A Situation Delicate and Dangerous. That the situation arising from the contact of these two races in our country is both delicate and dangerous is evidenced by several race riots which have occurred in various sections of our country. A strained relationship which threatens to develop into serious trouble is usually evident in communities where there are many colored people and many white people in close contact with one another. Race hatred and race prejudice find a fertile ground in such communities and all too often these evils bear fruits of which all worthy Americans are ashamed.

Two Possible Attitudes on the Part of White Americans. In the adjustments which must be made in

order that the white people and the colored people may live together peaceably and helpfully in the same country, both races must learn certain lessons. The white people being the dominant race are, however, the ruling factor in the situation. The most important matter is a right attitude on the part of the white man toward his colored neighbor. There are two general attitudes which are maintained by white people toward the colored race. There is an attitude which is friendly and helpful and an attitude which is indifferent or even unfriendly. Those white people who have the first attitude rejoice to see their colored neighbors climbing up to a higher life and a better citizenship and are glad to lend a hand. Those white people who have the second attitude care nothing for the Negro and are content so long as he does not get in their way. Some few of the latter class maintain that the Negro must be kept in his place and seem to think that the Negro's place is one of servile dependence.

The American Standard of Brotherhood. The attitude of the people who wish to give the colored people a chance to advance to a higher and better life and who are willing to help them in their upward climb is in harmony with the ideals on which our nation is founded. When our nation was just coming into existence, certain wise and heroic men wrote into the Declaration of Independence the immortal words which brought hope to oppressed peoples all around the earth: "We hold these truths to be self-evident that all men are created free and equal with certain just and inalienable rights bestowed upon them by their Creator, that among these rights are life, liberty, and the pursuit of happiness." If we are true Americans we will wish to carry out this declaration securing equal privileges for all, equal opportunities for all, irrespective of race, color, or previous national allegiance.

The Christian Standard of Brotherhood. The Christian religion offers a sure solution for every problem growing out of the contact of various races in our land. It can make the white man and the red man brothers indeed. It can show us how the Negro race can be given opportunity to develop in our land without any

loss, and with much gain, to the white race. It can make the Pacific-coast American love his Oriental neighbor. Jesus rose above race prejudices and he can help his followers to be like him. The early followers of Jesus had to learn the lesson that in Christ there is not and cannot be "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."

Peter saw the truth once in the house of Cornelius. He understood that God is no respecter of persons. Afterward he forgot what he had learned and refused to sit at the table with Gentile Christians. It took the rebuke of Paul and a renewed vision of Jesus to help Peter reconquer the race prejudice which had been bred in him from childhood.

If the race problem is to disappear from our land, and its constant menace is to be removed, the Christian boys and girls of to-day must gain a large vision of the brotherhood of Christian believers in Christ, a large measure of the spirit of their Lord. They must "put on" hearts of compassion so that they will feel the pathos of the situation as they see their black brethren toiling up the steep trail that leads from slavery to Christian freedom. They must put on hearts of kindness like the heart of their great Leader. They must put on hearts of lowliness, meekness, and long-suffering patience. Above all, they must put on hearts of Christlike love.

HAVE THE NEGROES WON A PLACE UNDER THE STARS AND STRIPES?

In the awful charge upon Fort Wagner on July 18, 1863, a Negro regiment, the Fifty-fourth Massachusetts, gained a foothold on the ramparts and maintained it until they were relieved by the arrival of fresh troops. There the gallant white commander of the regiment, Colonel Robert Shaw, fell in the midst of his faithful black soldiers. Corporal Carney, the Negro color bearer, was shot through the thigh and through both shoulders, but he clung to his post; fallen upon the earth, he still held the flag erect. As they bore him from the field, he said, "Boys, the old flag never touched the ground."

On the edge of Boston Common stands the Shaw Memorial, commemorating the heroism of the colored troops on this occasion and their equally heroic leader, Colonel Shaw. Near the Shaw Memorial is another bronze tablet containing the names of the men slain in the Boston Massacre, the first martyrs of the Revolution. One name is that of a Negro, Crispus Attucks. He proved himself a hero in that tragic affair, having saved many lives by persuading the crowds to disband and return home. He was engaged in this kind of effort when the first volley from the guns of the British soldiers laid him low.

Negroes took no small part in America's battle for freedom; 775 fought under Washington and the total number enrolled in the Continental armies was 4000. Many Negro regiments were formed to aid the Union cause in the Civil War, the total number of soldiers enlisted having been 180,000. Negro troopers, the Tenth Cavalry, were at Roosevelt's right hand in the battle which sealed the fate of Spanish rule in Cuba. The number of Negroes accepted for military service in the World War was 342,277. Besides their contribution to the fighting strength of the allied armies, they did immense service behind the lines by loading and unloading vessels and in other ways strengthening the forces of the Allies.

In view of these facts ought we not to feel that the Negro has earned a place under the Stars and Stripes? Ought we as white people to feel that this is our country and that the colored people are here only because we permit them to be here?

RACIAL COÖPERATION AND THE GOALS OF GOD

When Lieutenant Peary planted the American flag at the North Pole three or four other men stood by him. One was a Negro, Matthew Henson; the others were Eskimos. The little group was therefore made up of three races—Peary, the white Anglo-Saxon, Henson, a representative of the black race, and some Eskimos, members of the yellow race. For months these men had struggled over ice and snow through Arctic blizzards together. They never could have reached the Pole

without the leadership of Peary, the white man. His was the mind which planned the expedition, his the knowledge which could read the stars and keep the course true and ever northward. Centuries of advancement by the white race were behind that representative sent out upon that quest of the Pole which was to be successful after so many fruitless attempts.

But Peary confessed that he never could have reached the Pole without the help of Henson. The Negro possessed the strength of a giant. He bore burdens for his leader. His iron frame seemed incapable of fatigue. Back of Henson was the black race of burden bearers of history. It was sending one of its representatives as the white man's helper in an effort to reach the North Pole.

Without the Eskimos, neither Peary nor Henson could have reached the Pole. They taught Peary how to dress for the Arctic climate. They taught him how to build the snow hut which was warm and dry even when the blizzards raged. They took care of the dogs, built the sleds, looked after the harness, and did a thousand things any one of which if neglected might have caused a failure of the enterprise. Back of these Eskimos were generations of Arctic-dwelling ancestors. All that these ancestors had learned was made available because the yellow race had a place in the undertaking.

And so it is in the great plans of God. He has plans so vast that they can never be accomplished unless all his children, white, black, red, yellow, and brown, work together as brothers in the doing of the task. Each race has accumulated wisdom which is needed in the plans of God. Each has developed characteristics which blended in the coöperative whole adds strength and skill. If the races hate and fight one another they will suffer loss together and the plans of God must wait for a better day and a wiser generation.

Let us see if we cannot understand how the blending of the races in fellowship and labor is a blessing to all concerned. A good many years ago missionaries reached the Hawaiian Islands. They found the natives fond of music but with only the rudest of stringed instruments and singing the most weird of songs. The missionaries taught the natives to sing Christian hymns and brought

them musical instruments which aroused their admiration and their wonder. Now these natives in a number of years learned much about the white man's music and the white man's songs. They blended this knowledge and this new skill with that which had so long been theirs, and as a result we have the deeply stirring Hawaiian music of to-day.

This law has a deep religious significance. God has revealed himself fully in the life and teachings of Jesus his Son. No individual and no race has ever fathomed the depths of that revelation. Each race seems to be able to see in Jesus something which other races have overlooked, or have been unable to discern. Thus each race becomes a teacher of the others. Japanese Christians can teach American Christians many things about the Christian religion, because they see it from a different viewpoint, because they have behind them a different history running back through the centuries. The world will be brought to the feet of Jesus and the Kingdom of God established only when every race has had an opportunity to make its contribution toward the interpretation of the personality of Jesus, only when race prejudice has disappeared, and white and black, red and brown and yellow folk, join hands in a brotherhood of believers.

THE LESSON PRAYER

O God, we pray thee for thy blessing on all those who are working among the Negroes. Teach us that they are our brothers. Enable us to think of them as thy children, for whom Christ died. May their teachers be filled with thy Spirit, and may those who learn from them be inspired to do work for thee. Amen.

EXPRESSIONAL SESSION

THE BREADTH OF CHRISTIAN NEIGHBORLINESS

Luke 10:25-37

There is only one unknown man in the story of the Good Samaritan. The Jewish priest is pictured for us

on many pages of the New Testament, the leader of the Jewish race and the authority on what was supposed to be pleasing to God. The Levite served in the Temple, having high rank in the religious system of his day. No description is needed of robbers who waylay a defenseless traveler and not only take his valuables but also strip him and leave him half dead. The Samaritan was to the Jew a despised outcast with no hope of pleasing God. But there is one man about whom we have no information. He is the man who was robbed. Nothing is said of his race, his color, his abode, his religion, whether he was rich or poor, a servant or a lord. He was a man in need, and that was enough.

The lawyer for whose benefit Jesus told the parable was willing enough to be kind to those of his own select circle of friends. He had himself repeated for Jesus the Great Commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." But wanting to justify himself he had asked Jesus, "Who is my neighbor?" By the story of the Good Samaritan Jesus made it clear that the commandment of God requires that our neighborly interest should extend out to everyone who in any way is in need of our help.

This is a good platform from which to approach the discussion of the Negro in America. Not only for the sake of our own Christian lives, not only for the sake of the Negro, but also for the sake of our beloved land, we must bring the races together as Christian neighbors.

SOME FACTS TO BE DISCUSSED IN THE MEETING

Have some of the stories of Negro men and women found in "In the Vanguard of a Race" told by your members.

Who are some of the leading Negroes in America today? Tell what they have accomplished.

REVIEW QUESTIONS

1. Does a Negro boy or girl have as much chance as a white boy or girl?

2. What are some of the main disadvantages under which most Negroes live?

3. Where do you get most of your ideas about the Negro? With what Negroes do you come in contact? In what sort of ways do you hear about them?

4. Why should the white race help all other races in their struggle upward toward a larger and better life?

5. What would Jesus do if he lived in a community where different races were living side by side?

6. Does race prejudice and injustice in America have any effect on the race problem throughout the world?

BIBLE VERSES

Jer. 38:7-13, 15-18; Acts 8:26-40.

TOPICS

1. What the Churches of America are doing to help the Negro. (Secure information from the Board of National Missions, 156 Fifth Avenue, New York City.)

2. Ways in which our class can help Negro Americans. (Appoint committee to write to above named Board, asking for definite suggestions as to how the class can help some school for colored people, or some other work carried on for their benefit. This committee should be appointed as a permanent organization to have charge of this type of work for the class. It should be appointed long enough ahead to enable the chairman to report at this meeting.)

3. The colored man as an American soldier. (See "Trend of the Races," by Haynes, Chapter IV.)

4. The American Negroes as authors and poets. (See "In the Vanguard of a Race," Chapter XII, or some encyclopedia, articles on Dunbar, DuBois, Braithwaite, Cotter, and so on.)

5. Look up beforehand and tell the story of one or two great institutions for Negroes, such as Tuskegee and Hampton.

6. Tell the story of General Armstrong.

PROJECTS

1. What practical steps would you suggest for improving racial conditions?

2. If there are Negroes in your community, find out for yourself under what conditions they live.

3. Is there any Christian service your organization can render them?

4. Have some Negroes come to the meeting to sing their spirituals. If you cannot get in touch with a group, have one of your own members sing some, or get some records for a victrola.

5. Read selections from poetry written by Negroes—Dunbar, Cotter, Braithwaite.

6. Have some Negro boys and girls come to the meeting to share in your discussions and to make their contribution to your thinking.

CHAPTER III

BEARING A NEW LIGHT INTO THE SOUTHERN MOUNTAINS

WEEK DAY SESSION

A LAND OF UNDEVELOPED RESOURCES

John 1:45, 46; 7:50-52

The Indians and Negroes are not the only groups of people in our country to whom all Christians ought to lend a helping hand. In this chapter we are to learn about five and a half million white people, dwelling in the mountainous portions of our southern states, who are in desperate need of neighborliness on the part of their more fortunate fellow countrymen. They live in the Blue Ridge Mountains of Virginia, in the Cumberland Mountains of Kentucky, in the Great Smoky Range of western North Carolina and eastern Tennessee, in the mountains of northern Georgia and northern Alabama, and in the Ozark Mountains of Arkansas and Missouri.

Good Things Out of Nazareth. In the very beginning of our study it is well to understand that the people of the southern mountains possess qualities of character which under the developing influences of education and religion promise great results. We ought not to approach the subject feeling that here is an inferior race, on which we may well bestow our pity, but from which we ought not to expect too much. Jesus' solemn warning, "See that ye despise not one of these little ones," has reference to backward peoples as well as to young children. The mistake and sin of despising those who have not had such great opportunities as we have had is a mistake we are apt to make and a sin we are apt to commit unless we remember that God has often drawn from such backward peoples some of the greatest leaders of the race.

The proud Pharisees and learned scribes of Jerusalem

made that mistake. They despised the rough peasants of Galilee. They thought it absurd to mention such a thing as the coming of a prophet out of Galilee. As for Nazareth, it was a discredited town, the most despised city of despised Galilee in the eyes of the people of Jerusalem. Their attitude toward Galilee and Nazareth caused them to scorn Jesus the Nazarene, and helped them to reject him as the Messiah and Saviour. In our study of the southern mountaineers we should keep constantly in mind that good things do "come out of Nazareth."

True Americans. In the lessons on the Indians, we studied the original inhabitants of the land which we now, without any hesitation, call "ours." The Negroes were a group who were brought into the country with no desire on their own part to come to America. In the southern highlands we find a people who came as a part of the great immigration during colonial days and who still preserve for us some of the early forms of speech used in England in Shakspeare's time. Their ancestry is traced back to the first days of our country's history, and they may almost be called more truly American than most of us who find, if we trace back our family history, that among our four grandparents or our eight great-grandparents there are some who came to this country with the immigrants of the nineteenth century.

A Region Where Pioneer Conditions Continued. In successive stages the sections of our country have passed through their pioneer period. The pioneer period of New England began with the landing of the Pilgrims, that of Virginia with the settlement of Jamestown. The pioneer period of the Mississippi Valley began with the early explorers and the early settlers who came floating in flatboats down the Ohio River and traveling by ox-carts along the Great Lakes.

The pioneer period of each section was a time of log cabins in the forest or of rude "dugouts" on the prairie. It was a time of hardships, often a time of heroism, a time of the primitive one-room school held for two or three months in the winter. The pioneers depended much on hunting, trapping, and fishing while they were subduing the wilderness and bringing it under the plow.

In most sections, the pioneer period did not last more than a score of years or so. Railroads came; towns sprang up; manufacturing industries developed; the pioneers became prosperous citizens of a populous and prosperous land. The forests disappeared; wide fields took their places; the log schoolhouse gave place to a modern building and the two months of school became a nine or ten months' term. The church spire above the tree tops bore witness to the place of the Christian religion in the community.

There are certain sections of our country where pioneer conditions did not pass away so rapidly, but have continued down to the present time. The pioneers pushed up into the mountains of the South, but in these regions there was no such transformation as we have noted in the preceding paragraphs. The log cabin did not give place to the spacious and comfortable farmhouse in these mountains. The one-room log schoolhouse with its brief term did not give place to a better program or a longer school term. The people still lived by cultivating little clearings in the forest and by hunting and fishing. To-day there are still places in the mountains where these pioneer conditions exist. In others, we are finding churches, better schools, and a gradual development of better methods of agriculture. This advance, in places which the main currents of progress had passed by, has been stimulated largely by our mission centers, which are striving to "help the community to help itself."

Why the Current of Progress Passed by the Southern Mountains. The southern mountains are rich in minerals and in forests; why, then, have they been passed by in the stream of development which has spread from the Atlantic to the Pacific? There are several reasons. For one thing, minerals and forests have been more accessible in other portions of the country. Another explanation lies in the fact that the invention of the cotton gin made the more cultivatable portions of the southern states a cotton-growing, slaveholding section. The manufacturies which might have used the mountain products did not appear. They are just beginning to appear in the southern states to-day. Another explanation lies in the fact that the great railroad systems

avoided the rugged southern mountains, finding easier passages to the great central valleys farther north. It thus happened that the pioneers of the mountainous sections of the South have continued to live much as their ancestors did when they first came into the mountains to plant their homes in the wilderness. How long they may continue to do so is a question. Already the opening up of the mines in some sections has brought industrial development which may gradually claim most of the region.

Arrested Development and Spiritual Decay. There were some fine things about the pioneer days. They developed a strong, self-reliant type of manhood and womanhood. But there were likewise certain limitations of those times which, when long-continued, inevitably left their mark on the people. A few years of pioneer life seem to have been highly beneficial, but when that kind of existence is continued generation after generation, humanity suffers. The mountaineers could not maintain their schools for a long enough period each year to keep their people from gradually sinking into ignorance and illiteracy. The stimulating hardships and hopeful poverty of the first settlers gradually gave way to a kind of hopeless poverty. The mountain people began to lose ambition. Their churches suffered. Their ministers were often ignorant men, quite unfit to lead the people in spiritual matters. Many of the mountaineers took to illegal distilling of liquor, and "moonshine whisky" wrought swift and deadly destruction among them. A spirit of lawlessness appeared in some sections and there were family quarrels, growing into family wars in which dreadful deeds were committed.

The Purest Anglo-Saxon Stock on the Continent. Many of the southern mountaineers are of Scotch and Scotch-Irish descent. Very few foreigners of Teutonic or Latin blood have come among them. They are, as a consequence, more truly Anglo-Saxon than are the people of any other section of the country. They belong to a race which has been foremost in the world's progress for a thousand years. That they have fallen behind in the onward march of civilization is not their fault. If they can be given a chance, they will take their place as leaders

in the world's progress. Perhaps in the providence of God they have "come to the kingdom for such a time as this," for their seclusion in the mountains has shielded them from some influences which have not been unmixed blessings to their brothers in more favored regions.

A People of Great Possibilities. Our mountain people need work done in a spirit of neighborliness, not of condescending charity. As we see the rapid advance where sympathetic friends have come among them, we know that anything we do to help, in that spirit, will be eagerly welcomed. One community into which a missionary went six years ago now has a number of neat, attractive cottages, the homes of those who have given ready co-operation in the work and have taken advantage of the new methods taught. A six-room house of beautiful sandstone, built by one of the families as a welcome for a daughter who was returning from a mission school to teach in her own community, shows the double influence of the distant school and the worker in the midst of the people.

A recent visitor, who rode four miles over the mountain and an equal distance along the creek, fording the stream at frequent intervals, could not believe that the trail which the horse took was a road which was actually traveled by teams and loaded wagons. Yet that trail across the mountain was the one over which all supplies had to be hauled. The perseverance and patience of those people who had overcome one of the greatest difficulties of their isolation was something to be wondered at and admired.

When we see such examples of rapid progress, we know that it is due partly to the help which has been given by workers from the outside, but that more credit goes to these people who are on the alert to use every opportunity. The boys and girls in our mission schools put to shame many of us who have everything done to give us a chance, while we grumble about having too much to do.

The people of our southern highlands are waiting to make their full contribution to the life of our country. Some individuals who have been given a chance have brought valuable lives to the service of their nation

and their God. They have shown us what they can do. There are other thousands waiting for their chance. Their physical heritage is excellent. Their pioneer life has preserved qualities needed by society. They are part of the great brotherhood of man. Shall we leave them without opportunities?

THE LITTLE BISHOP OF THE LAUREL COUNTRY

Up near the heights of the Great Smoky Range, in western North Carolina, is a rugged section which has long been called the "Laurel Country." There are no railroads near the section and few wagon roads worthy of the name. The Laurel Country a few years ago was one of the most backward sections in all the mountains of the South. There were no newspapers, telephones, or comfortable homes. The people lived in little, tumble-down log cabins along the creeks. They raised a little corn on the rocky hillsides, but depended much on hunting to eke out an existence. There was no physician in all the region and the nearest hospital was fifty-two miles away. Schools of any kind were few, and the teachers were not paid more than fifty dollars a year—sometimes much less. Some of the teachers could not teach writing because they themselves could not write.

Into this region came Frances L. Goodrich, to see what she could do for the mountain folk and for God's Kingdom in that part of the earth. She was a young woman, not much more than a girl, the daughter of a Presbyterian minister, a trained nurse, a graduate of college and of an art school. She had traveled extensively in Europe and America. She came to the mountain folk in a spirit of Christian service, to give them her best and her all for the Master's sake.

Miss Goodrich took one community at a time and she began by trying to secure better schools for the children. Under her encouragement the men would get together to repair the schoolhouse or to put up a new building. She encouraged them to build a cabin for the teacher. She went into the schools and helped the teachers in the work of instruction. She generally stayed in a district until she had made substantial gains. Usually she

brought the school term up to eight months before she moved on.

The older people were not neglected. Miss Goodrich taught the women how to make quilts, rugs, baskets, and other household necessities. She found a market for these goods, and soon there was some money coming into homes where ready cash had long been a stranger. In one year over twelve thousand dollars' worth of these goods was sold under the direction of Miss Goodrich. Miss Goodrich by this time had fully won the hearts of the mountain people and they had begun to call her "the little bishop of Laurel."

One day Miss Goodrich entered a home where a little baby lay desperately ill. She saw at once that the case was beyond her skill, but that the baby would probably recover if a physician could be secured for it. There was no physician to be had and the baby died. Miss Goodrich thereupon resolved to bring a physician to the Laurel Country. She appealed to friends in New York City, telling them the story of the child who might have lived if a physician had been within reach. One day that story reached the ears of Dr. George H. Packard in Medford, Massachusetts. He was a prosperous physician with a private hospital of his own. His own little baby, an only child, had just died and the story of the baby in the Laurel Country touched his heart. Not long afterward he and his devoted wife established their home there.

When Dr. and Mrs. Packard first came into the mountains, the children took to the bushes at sight of them. Older people held themselves coldly aloof. Some of them maneuvered adroitly trying to catch the doctor in a lie. But little by little the doctor and his wife won the confidence of the mountaineers. The people began to say of them that they were "common." They meant by this that the doctor and his good wife were not proud and aristocratic but people like themselves, that they were democratic in spirit.

For a good many years Dr. Packard has been a blessing to a wide section of mountain country. The people have come to love him and to trust him with absolute confidence. He has built a splendid hospital to which the sick are brought from far and near. His godly life

has lifted the lives of the mountain people to a higher plane.

SUPPLEMENTAL LESSON MATERIALS

1. "Cindy's Chance."
2. "First and Last."
3. "For the Sake of Learning."
4. "Rainbow Series"—Mountaineers.
5. "Children of the Southern Highlands."
6. "Facts Every Presbyterian Should Know About Mountain Work."
7. Lantern slides: "Among the Southern Mountains," Robert S. Wightman (81 slides); "The Alpine Community School," Margaret M. Abbe (23 slides).

SUNDAY SESSION

SONS OF THE MOUNTAINS

Luke 1:80; 3:1-17

To anyone attempting to get into the heart of the southern mountains, it soon becomes apparent that the isolation has not been exaggerated. A traveler to one of the community stations found her way blocked because the heavy rains had made the waters of the creek so high that it was too dangerous to attempt the ford. The only means of reaching her destination was to go by foot over mountain trails difficult for anyone not brought up in the region to follow. Most of us would think such isolation a misfortune for which there could be no compensation; but a person who becomes well acquainted with the people of the southern highlands realizes that they have preserved certain ideals which are often lost in the development of civilization and the acquiring of material prosperity. With the majesty of the mountains and the many beauties of nature constantly about them, they seem to have a consciousness of God's presence and a firm faith in his existence. In some places their religion has become mixed with superstition, and violent emo-

tional frenzies are associated with their worship of God; but the fundamental faith in him is there.

We find, too, that the mountaineers are a democratic people. They look at the heart of a man, and no assumption of superiority on the part of those who have had greater opportunities for education, is tolerated. They are quick to appreciate kindness and just as quick to resent any patronizing spirit in those who come among them. Their simple dignity and assurance command respect, and those who have been privileged to know them as personal friends value their warm-hearted loyalty. With characteristics such as these for a foundation, those who are given opportunities quickly become respected leaders, not only in the service of their own people, but also in positions beyond the mountains.

Wilderness-Reared Leaders of the Race. Because the mountains and the wilderness are largely free from the detrimental, artificial and superficial influences which cities throw about young people, the wilderness places, and not the cities, have been the regions from which most great leaders of humanity have come. Moses herded sheep for forty years in the desert of Sinai. Paul spent three years in Arabia. John the Baptist was in the wilderness until the day of his mission to Israel. Jesus was a man of the out of doors. He spent much time alone by the sea and in the mountains. Elijah was a mountaineer of Gilead. Amos herded cattle on the edge of the wilderness. David spent his boyhood in the open country. Peter and Andrew, James and John, were fishermen who had known the Sea of Galilee in storm and in calm from the days of their infancy. Lincoln was born in a wretched log cabin in the pioneer days of Kentucky. Garfield was born in the log cabin of an Ohio frontiersman. Andrew Jackson, Zachary Taylor, Theodore Roosevelt, and half a dozen more of our Presidents owed many of their most admirable qualities to the fact that they had lived in contact with pioneer conditions. In the mountains of the South are conditions which make for great leaders, together with other conditions which hinder the development of leadership. It is the task of America to remove the hindering conditions. To a very great extent it is a task of the American Church.

Great Men Have Come Out of the Southern Mountains.

In spite of the many hindrances, many great men have come out of the southern mountains. Here and there all over our country you will find lawyers, physicians, and ministers who spent their childhood far back among the mountains of our southern states. The pastor of one of the large churches in a great American city was a southern mountain boy. He had no opportunity even to learn to read until he was a grown man. He made strenuous efforts to make up for lost time when an opportunity to attend school at last presented itself. In college he pushed ahead and at the close of his course was leading his class. He is now a college president.

A New Day Dawning for the Southern Mountaineers.

It is evident that a new day is dawning for the people of the southern mountains. The southern states are making rapid progress in manufacturing, and the minerals and forests of the mountains will soon be needed. Better roads are being constructed. The abundant water power of some sections is being utilized for manufacturing purposes. Under leaders such as Miss Goodrich and Dr. Packard, communities are awakening to a new life. A better school system is being organized in many places. Well-trained ministers are seeing in the mountain field an opportunity for service and are carrying to these long-neglected people a more enlightened kind of religion than they have known for many a year, the religion of Christlike character and Christlike service.

A Kingdom Task Which the Boys and Girls of To-Day Can Complete If They Will. The task of bringing to the southern mountaineers the blessings of modern education, modern industry, and a higher type of religion than they have known, is well begun. There is much to do yet, however. These people are five and a half millions strong and they are scattered over portions of nine states. The present generation of Christian workers will, in all probability, not see the completion of the task, but the Intermediate boys and girls of our church schools ought to see the completion of the task. They ought to complete it, bringing the mountain people of the South up to present-day educational standards and present-day industrial standards, and to a higher religious

life than either they or any other peoples have yet known. We of the passing generation must confess that we have neglected this task. We have been so much engaged in our pursuit of material wealth that we have forgotten that we are our brothers' keepers. We are gaining a vision of what we owe to these neglected brothers of the Southland, but the vision has come too late for us to complete the task. May the next generation see the task early, undertake it enthusiastically, and accomplish it victoriously for the glory of God and the Kingdom of Christ.

THE GREATEST HERO OF THE WORLD WAR

"Corporal Pike, conduct these prisoners to the rear and then report back here immediately." This command rang out from the lips of an American colonel in one of the most desperate battles of the World War. With a band of German prisoners, a dozen or so, Corporal Pike started for the rear. It so happened that a little later the tide of battle changed and the corporal found himself alone with his band of prisoners with a company of German soldiers coming swiftly down the hill toward him. It was one man against a hundred and the one man, moreover, was handicapped by having a dozen prisoners on his hands, but the corporal did not hesitate. Flat upon the ground he fell and his German prisoners did likewise as the oncoming company of German soldiers opened fire. Between the combatants was a strip of rough, shell-torn ground across which the Germans hesitated to rush, so they, too, sought safety on the ground, sheltering themselves by stump, or rock, or little elevation of earth. And so they fought, the one side against the other, the hundred against the lone corporal. The Germans soon found that they were suffering severely. Every shot which came in answer to their own seemed to find a mark. The corporal was no ordinary marksman.

The German officer in charge selected seven men, placing himself at the head of the band, which leaped up and charged across the shell holes determined to reach and destroy the lone corporal. One by one they fell until the last went down. Some of the German soldiers attempted to escape by running back up the hill, but

they, too, went down. Then a stick with a bit of white cloth fluttering at its top was raised above the German position. The Germans had surrendered. They laid down their arms and came over to the corporal, nearly a hundred of them, and he conducted them all to the rear where he turned them over to the troops in charge of the prisoners. A little later Corporal Pike stood once more before the colonel of his regiment, and, saluting him, said modestly, "The prisoners are delivered to the guard, sir."

Because of this exploit Corporal Pike has been called "the greatest hero of the World War." War is a terrible thing and we will not introduce many battle scenes in these lessons. We have done so here for a purpose. Corporal Pike was a boy from the southern mountains. He had handled a rifle from the days of his infancy. He was a Christian lad, an elder in a peculiar little denomination found hardly anywhere else than in the mountains of the southern states. When the World War began he was a "conscientious objector." He could not see how it could be right for a Christian to go to war. When America entered the conflict, he pondered the matter long and prayerfully, seeking light from God. At last he decided that it was God's will that he should join the American forces. From that moment he threw himself into the conflict with every ounce of his strength.

After Corporal Pike returned to America, he went back to his mountain home. The old place where he was born had a mortgage on it and the holders of the mortgage were about to foreclose. Young Pike had saved a little money from his meager pay as a soldier, but it was not enough to pay off the mortgage. One day a well-dressed man called at the Pike farm. He talked with the ex-service man. He wished Corporal Pike to become a member of a theatrical company. Being a shrewd business man he knew that the presence of the war hero in the company would mean enormous income for the enterprise. As a consequence the theater man was urgent. He offered a wage which simply amazed the mountain lad. One week's pay would be more than sufficient to pay the mortgage on the farm.

In Corporal Pike's denomination, however, theaters

were looked upon as an abomination. The ex-soldier himself had that opinion of them. With a calm and steady gaze he looked straight into the eyes of the theater man and said, "Theaters have no place in my religion, and I would not give up my religion for all the money in the world."

THE LESSON PRAYER

Our Father, we thank thee for the heroic life of Jesus thy Son and for the lives of our fellow men which have been made noble through fellowship with Jesus. Teach us to be truly courageous, that we may honor thee and serve thee all our days without fear or compromise. We ask in our Saviour's name. Amen.

EXPRESSIONAL SESSION

THE PERIL OF A CONTEMPTUOUS SPIRIT

Matt. 18:10-14; 20:20-28

Jesus solemnly warned his disciples concerning a contemptuous attitude toward any person. Concerning children and the childlike he said, "See that ye despise not one of these little ones." A contemptuous attitude toward any human being was one of the most horrible things in the world to Jesus. He said that whosoever said to his brother, "Thou fool," should be in danger of the hell of fire. Have you ever considered why Jesus felt as he did about a contemptuous spirit? It was because he knew how precious in the sight of God every human being is. He said that children are so precious that their guardian angels stand always in the presence of God. He said that even publicans and sinners are so precious that when one of them repents there is joy in the presence of the angels.

The spirit of contempt was everywhere in the days when Jesus lived on earth. The Pharisees had a con-

tempt for the publicans and for all Jews who did not know as much about the law as the Pharisees did. The people of Jerusalem felt contempt for the rude highlanders of Galilee. The Jews despised the Gentiles and looked upon them with contempt. The Gentiles thought the Jews were the most contemptible people on earth.

We have been studying about the American Indians, the Negroes, and the southern mountaineers. If these lessons have made it impossible for us to feel contempt for these members of God's family, who in some ways are less fortunate than we, the lessons have accomplished much.

SOME FACTS TO BE DISCUSSED IN THE MEETING

Contempt of court is a serious offense. It consists in saying or doing something which manifests a contemptuous spirit toward the courts which a nation has established for the maintenance of justice and order.

In countries ruled by emperors and kings we are apt to hear of a crime called lese majesty. This crime is nothing but the manifestation of a contemptuous spirit toward a ruler.

A contemptuous attitude toward our fellow men often leads to a contemptuous attitude toward God. Cain's reply to God's inquiry concerning Abel was a contemptuous "Am I my brother's keeper?"

It is possible to feel contempt for an evil deed without having a contemptuous spirit toward the evildoer. Peter's denial of Jesus was a contemptible act, but Jesus did not feel contempt for Peter.

Many terms of contempt have been invented in America for the Negroes and for the Chinese, and other foreigners. No Christian should ever use these nicknames. They are born of a contemptuous spirit.

REVIEW QUESTIONS

1. Name some characteristics of the southern mountaineers which you admire.
2. Why have pioneer conditions continued in the southern mountains?
3. What do you understand by the term "arrested development"?

4. What is being done to help the southern mountaineers?

5. Why have so many of the great leaders of humanity come from the country rather than from the city?

6. Why was Jesus so displeased with those who had a contempt for their fellow men?

BIBLE VERSES

Lev. 26:14-16; I Sam. 2:30; Ps. 31:18; Prov. 15:5; 23:22; Ezek. 22:8; Luke 10:16; 16:1-7; Rom. 2:4.

TOPICS

1. Contemptuous worship. Mal. 1:6-14.

2. Contempt for the poor condemned. James 2:1-13.

3. Contempt for opponents a characteristic of rude and wicked persons. Jude 8-13.

4. Contempt for an opponent a dangerous thing in serious warfare. (See story of David and Goliath and note Goliath's contempt for the Hebrew youth.)

5. How a contemptuous spirit marred the family life of a king. II Sam. 6:16-23.

6. Contemptuous nicknames for foreigners and why we should never use them.

7. What our class can do for the southern mountaineers.

PROJECTS

Write to the Board of National Missions for suggestions as to work which the class may do for some school, hospital, or community, in the southern mountains. Appoint a committee to formulate these projects and to carry them on during the year.

CHAPTER IV

HELPING OUR SPANISH SPEAKING NEIGHBORS

WEEK DAY SESSION

CUBA, PORTO RICO, AND SANTO DOMINGO

Acts 1:6-11

In the southwestern part of the United States, New Mexico, Arizona, Southern California, and Texas, we find a people descended from the Spaniards who took possession of the section in the sixteenth century. They are a part of our people, not from choice, but because at the close of the Mexican War in the middle of the last century, we obtained the territory in which they were living by cession from Mexico. We like to think that our own nation has always been entirely justified in all its wars and has not been guilty of seizing territory from other nations. Some people believe that a careful study of the whole dispute will not leave the United States free from blame. In any case, the inhabitants of that part of the country which came under our control were not free to decide their own fate.

The islands of Cuba, Porto Rico, and Santo Domingo, off the southeast coast, are included among our Spanish-speaking neighbors. It is interesting to discover the exact relationship of our country to each of them—varying from the ownership of Porto Rico to a kind of self-assumed protectorate in Santo Domingo. Whatever our political relationship to these people may be, there is no question that from Jesus Christ's point of view they are our neighbors.

Many believe that because these people are dominated by the Roman Catholic Church, we should make no effort to reach them. As a matter of fact the Catholicism which

they know is very different from that with which we are familiar. Long centuries of almost complete domination have resulted in a decadence of their Church. The people are largely ignorant and illiterate. Their lack of education makes it possible for the most amazing superstitions to hold their minds. Threats of purgatory and excommunication keep their allegiance for a Church which fails to bring them into vital touch with the transforming power of Christ. It has been well said that they are "a people of many crosses but no Christ."

Cuba. When Columbus landed in Cuba he was fascinated by its beauty and said, "This is the most beautiful land eyes ever beheld; one could live here forever." Cuba was under the control of Spain and endured the tyranny of the Spanish conquerors, until finally in the eighteenth century the people were roused to revolt. Spain repeatedly promised that certain conditions should be remedied but failed to keep her promise. Finally, the people rebelled, fought the Spanish troops, and were saved only by the intervention of the United States in 1898. Cuba was declared free and the United States became a true neighbor to the island, using her power to aid the inhabitants in establishing a strong government.

The United States found that the people of Cuba lacked leadership. The politicians were wanting a republican form of government but failed to understand the foundations of justice and equality upon which it must be built. The politicians were all struggling for the highest office, hence the need of the United States as a protector and helper. The situation was complicated because of the ignorance of the people. Without an educated citizenship it is impossible for a real democracy to exist. The Protestant Church has been of great service in educating the people of Cuba.

An Open Door to a World Wide Service. When God opened up Cuba and Porto Rico to American Christianity, he opened a door into a world-wide service. For centuries Spanish-speaking peoples all over the world have been hard to reach with a full gospel message. Cuba is an open door to the Spanish-speaking, Spanish-thinking world. As we shall see in the next paragraph, evangelical Christianity has made only a little beginning in Cuba,

but even that little has been bearing fruit in distant lands. Last year a little band of evangelical Christians in Spain were looking about for help. They needed leaders who could speak their language, but there was no possibility for training such leaders in Spain. These Spanish Protestants heard that evangelical Christianity had been introduced into Cuba and that it was making progress there. They sent a message across the Atlantic Ocean to their brothers in Cuba: "Come over into Spain and help us." The Cuban churches were weak in numbers and poor in financial resources, but they heeded the call. The Cuban Protestants made heroic sacrifices in order to send workers and material assistance to their brothers in Spain.

A Small But Significant Beginning. The Roman Catholic Church is the dominant Church in Cuba. During four hundred years the Roman Church uncompromisingly excluded every other type of Christianity from the island. The doors are now open, but we ought not to think of ourselves as entering Cuba to wage battle against the Catholic Church. We enter to serve our fellow men and to bring them the gospel of Jesus in a fuller measure than they have had an opportunity to find it.

Evangelical Christianity has made a small but significant beginning in the island of Cuba. Its schools have trained native preachers and other Christian workers. Some fifteen thousand people have joined the evangelical Churches and twenty-five thousand Cuban children are enrolled in Protestant Sunday schools. The influence of the movement cannot be measured by these figures, however. Christian literature of an evangelical type is being widely read. The old barriers of prejudice are crumbling and a new light is beginning to break over the Gem of the Antilles.

Porto Rico and Its Newly Made Americans. As a result of the Spanish-American War, Porto Rico became a possession of the United States. Like Cuba, Porto Rico has been for many centuries under the rule of despotic governors and equally despotic Church officials. Soon after Porto Rico came under the American flag, Protestant denominations opened mission stations there. Churches have been organized, hospitals have been built,

schools have been conducted. Missionaries of the gospel have gone over all the island, and the common people have heard them gladly.

It was the downtrodden, poverty-stricken multitude of these common people who shouted a welcome to the Stars and Stripes in 1898, when our soldiers planted it on Porto Rican soil. They saw in the flag a new hope, the light of a new day of justice and opportunity for all. We Americans must not disappoint them. We must see to it that liberty for all and equal justice are established in the island. We must not neglect to send them that message concerning Him who can make them free, indeed.

An American System of Public Schools. One of the first undertakings of the American Government on taking possession of Porto Rico was the establishment of a public-school system. At that time eighty-three per cent of the people in the island could neither read nor write. To-day 175,000 children are enrolled in school, and illiteracy among the young has practically disappeared. The Churches of America have had a large share in the educational task, for they have maintained many day schools and normal schools for the training of teachers.

Health and Sanitary Conditions. The overcrowding of the people and the lack of sanitation made it necessary for the United States to start definite plans for improvements in water systems and drainage. Dr. Bailey K. Ashford, an army physician, found the laziness and incompetence by which the Porto Rican was stigmatized, due to unsanitary conditions and to the hookworm which entered the body by means of the foot. The custom of going about barefoot contributed to the prevalence of this disease. With the discovery of a remedy, we find a promise of a sturdy race in another generation.

The large amount of distressing illness, due in a great measure to the dire poverty of the people, led to the opening of dispensaries and hospitals. The Presbyterian Hospital at Santurce, a suburb of San Juan, has proved a benediction to the sick poor. The training class of native nurses, graduating as Christian young women, is a power in evangelizing the island.

A Demonstration of What May Be Accomplished in Latin America. An American traveler returning from a

tour through the countries of South America said, "Of one thing I am sure; it will be a long, long time before the Latin nations of America will adopt prohibition." He had seen the drunkenness of Mexico, Chile, Argentina, and of other Spanish-speaking lands. It is by no means certain that his conclusion was sound. In 1918 the Porto Ricans voted on the prohibition question. They passed a law prohibiting the manufacture and sale of liquor, and they passed it by a two-to-one majority. A few years ago the Porto Ricans were just as fond of liquor as other Latin Americans.

The Porto Ricans have responded heartily to the message of an evangelical gospel, and they have demonstrated what may be done in other Spanish-speaking lands, if the opportunities before the Christian Church are seized and the task undertaken with a will.

The Missionary Zeal of the Porto Rican Christians. A desire to see others brought into the Christian fellowship is one of the surest evidences of a Christian life. The Porto Rican Christians were only a handful when they heard of the spiritual need of their brethren on the neighboring island of Santo Domingo, and resolved to send them aid. No evangelical mission work had ever been done in Santo Domingo until the Porto Rican Christians came to the island, preaching Christ.

SANTO DOMINGO, ONE OF THE NEW MISSION FIELDS OF THE WORLD

The island of Santo Domingo is one of the most beautiful, most healthful, and likewise one of the most richly endowed islands in the world, but for a hundred years it has been sadly misgoverned. Two states divide the island, Santo Domingo occupying the eastern two thirds and Hayti the western third. In both republics the Negroes are numerous, but in Hayti they so far outnumber the whites that Hayti is often called, "The Black Republic." In many parts of the island the Negroes have fallen into a paganism like that of their ancestors in Africa. Into this virgin field, the newly converted Porto Rican Christians launched out in an enterprise for the world-wide Kingdom of Christ.

An Interdenominational Mission Project. Certain American denominations have now come to the aid of the Porto Rican Christians in the Santo Domingo mission field. These denominations decided to throw their forces together, so they organized an interdenominational enterprise in which the Methodists, Presbyterians, and United Brethren coöperate. This arrangement is said to have met with the hearty approval of the Porto Rican Christians who began the work.

Only Just Begun. The work in Santo Domingo began less than three years ago, but it is already bearing fruit. Everywhere the mission work is growing faster than it can be taken care of. There is great need for hospital buildings, schools, and neighborhood houses. Enough has been done to show that this beautiful island, which during the past hundred years has been a scene of so much lawlessness and violence, may be won for Christian civilization in a generation.

SUPPLEMENTAL LESSON MATERIALS

1. "Old Spain in New America," Williams.
2. "The University of the Antilles," Board of National Missions (leaflet).
3. "Facts Every Presbyterian Should Know About Porto Rico," Board of National Missions (leaflet).
4. "Facts Every Presbyterian Should Know About Cuba," Board of National Missions (leaflet).
5. "Called to Nurse," Gonzales. Board of National Missions (leaflet).
6. "Children of Cuba and Porto Rico," Board of National Missions (leaflet).
7. "Triangle at Mayaguez," Board of National Missions (leaflet).
8. "Twenty Years in Porto Rico," James. Board of National Missions (paper-bound).
9. "Santo Domingo, Our Neglected Neighbor," Board of Christian Work in Santo Domingo, 25 Madison Avenue, New York City.
10. "Rainbow Series," Board of National Missions.
11. "America's Debt to the West Indies," Inman.
12. "What Poverty Means in Porto Rico," Board of National Missions.

13. "Presbyterian Hospital, San Juan, P. R.," Board of National Missions.

14. "Home Life in a New Mexican Village," Blake.

15. Lantern Slides: "Cuba and Porto Rico," by Robert S. Wightman (94 slides). "The Pearl of the Antilles," Edward A. Odell.

SUNDAY SESSION

MEXICAN STRANGERS WITHIN OUR GATES

Ex. 23:9; Lev. 19:33; Heb. 13:2

The high ideals of Old Testament religion are shown by the frequent commandments requiring the Hebrews to show kindness to the stranger and the sojourner. Solemn warnings are given concerning the oppression of strangers within the land of Israel. God sought to instill into the chosen people a spirit of kindly hospitality. Only thus could the descendants of Abraham be used of God to fulfill his promise that in the seed of Abraham should "all the nations of the earth be blessed." This admonition to neighborliness is repeated in the New Testament. The spirit of universal brotherhood in Christ is a fulfillment of the plans of God, the realization of ideals which he held up before his people in Old Testament times.

In our last lesson we studied about certain Spanish-speaking peoples who, for the most part, live in nations which are neighbors of ours. We have, however, dwelling in our own land, other Spanish-speaking people, many of whom are native-born citizens of the United States. In this lesson we are to learn about these native Mexicans of America, and about other Mexicans who have come to our country in recent times and have become sojourners among us.

American Citizens of Mexican Descent. As a result of the Mexican War a large territory which had been under the control of Mexico came under the control of the United States. Out of this territory have been carved

Texas, New Mexico, Arizona, California, as well as portions of several other states. When this territory became a part of the United States, its inhabitants became citizens of our country. Much of the region was thinly populated, but there were some large settlements.

The Descendants of Heroic Pioneers. In thinking of these American Mexicans it is well for us to remember that they are the descendants of pioneers as heroic as those whose "impassioned stress" beat a thoroughfare for freedom through our own wilderness. The Spanish settlers of our Southwest planted their homes in the midst of dangers and hardships equal to the dangers and hardships which surrounded our own pioneer ancestors in regions farther north.

We have long been neglectful of these Mexican sojourners who came under our flag as a result of the Mexican War, but of late the Christian forces of America have been paying more attention to them. Missions have been organized, and neighborhood houses built. In the latter, American Christians come in contact with their Mexican fellow citizens and through neighborly service led them to a larger and better way of life than they have ever known.

Pastors of Mexican descent are being trained for the Mexican churches. Daily Vacation Bible Schools are being organized for the Mexican children. One such school in El Paso, Texas, last summer enrolled four hundred children. A Mexican congregation in Los Angeles, California, is building a church to cost forty-six thousand dollars. The women of the Presbyterian denomination have built up a fine school for Mexican boys and young men at Albuquerque, New Mexico, known as the Menaul School.

A Tide of Mexican Immigration. The World War brought a tide of Mexican immigrants into the United States. These newcomers were of a different type from the older Mexican population, which had been in our country since the close of the Mexican War. They were not farmers or stock raisers but railroad laborers and other unskilled workmen. They found employment in packing houses, in the sugar-beet fields and sugar mills, and similar kinds of employment. Many of them were

of necessity migrant workmen, employed in one section of the country for a part of the year, then migrating to some more or less distant part of the country to take up some other task as soon as their work in any particular place was completed.

It will be seen that this new tide of Mexican immigrants would be especially hard to reach with missionary work. Yet much is being done for them. In some cases the Christian churches of our land provided pastors for these migrant Mexicans, pastors of their own race who understand their needs and who go with them from place to place as they move about to find employment.

A Great Opportunity to Help a Neighbor Nation Into a Larger and Better Life. We ought to see the hand of God in the events which have been stated. He is opening to Christian America an opportunity to help a neighboring nation which has had a somewhat tragic history. Mexico has been torn by revolutions. Its people have been groping blindly for a larger and a better life. Some of them are very bitter toward our nation. They say we have taken away their land by force and have laid hold on their mines and oil fields with a greed of gain which has not taken account of the rights of the Mexicans.

By being neighborly to the Mexicans within our country we may help to create a better feeling toward our nation on the part of the inhabitants of Mexico. Many Mexicans return from our country to their native land every year. If these returning citizens of Mexico bear back a word concerning the kindness and neighborliness of the Christians of the United States, the unfriendly feeling toward our nation will grow less. Every Mexican mission enterprise in our land is, therefore, like a beacon light on the borders of that land which is waiting for Him who is "the light of the world."

THE FIRST CAMP EVER HELD FOR MEXICAN BOYS

Some three years ago a company of Christian men of California, who were interested in the welfare of their Mexican neighbors, thought that it would be a good plan to organize a summer camp for Mexican boys. Many people predicted failure for the enterprise. These people



As the Mexican boys dramatized the story of Elijah and the priests of Baal. It is to boys like these that the
Menaual School ministers

thought that the Mexican boys of great cities like Los Angeles and San Francisco would not care for camp life in the country. They thought that Mexican boys cared only for the moving-picture shows and other city amusements. These people did not realize that boys are boys the world around.

Off the coast of southern California lies a rugged and beautiful island called Santa Catalina. It was here that the camp for Mexican boys was organized. One day the little steamer brought a cargo of dark-skinned lads into the beautiful bay of Avalon on the eastern side of Santa Catalina. The boys' camp was situated in a little cove not far from Avalon.

The camp life was a wonderful experience for the Mexican boys. No group of American boys ever enjoyed an outing more. For many of the Mexican lads it was the first real contact with the world of nature, with the sea, the mountains, the trees, and the birds. They were intensely interested in it all. They learned the names of the sea birds. Before they went back to their city homes they could name the different kinds of gulls, and could recognize the various shore birds which ran before them along the Catalina beaches. They climbed the rugged hills high above the little town of Avalon and looked out over a seemingly boundless expanse of ocean. They saw the wild goats go clattering down the rocky cliffs. They went fishing, and for the first time in their lives knew that there were fish like the tuna and the huge sea bass.

At night, tired by their hikes across the hills, or their labors at the oars, the boys gathered about a big camp fire after supper. As the sunset glow faded behind the Catalina hills and the stars came out one by one, the strong Christian men who had charge of the camp talked quietly with the boys about some of the great problems of life. They spoke of true manhood and righteousness, and universal brotherhood as taught and lived by the Man of Galilee, who was himself a man of the out of doors, and who often spent his nights under the open, starlit sky.

As the time drew near for the camp to break up, the boys and their leaders began to talk about a closing

program. The leaders had often told the boys Bible stories and it was decided that the boys should plan for the dramatization of some of these great tales of Bible history. The leaders made some suggestions, but the preparation was largely under the direction of the boys themselves.

Various groups of boys presented different scenes, but it was generally agreed that the most striking presentation was the dramatization of the story of Elijah and the priests of Baal on Mount Carmel. The natural setting was well adapted for the dramatization of the story. Some rugged stones were piled together to form an altar in an open, level space. Close at hand rose the brush-clad slopes of the Catalina hills, not unlike the slopes of Mount Carmel itself. The contestants looked out across an expanse of sea, as Elijah and the priests of Baal and all the multitudes of the Jewish people looked out upon the Mediterranean from Carmel.

The priests of Baal, clad only in turbans and breech-clouts, gathered about their altar. Bowing the knee, they cried out, "*Baal, respóndenos! Baal, respóndenos!*" (Baal, hear us! Baal, hear us!) They grew more frantic, casting themselves upon the altar and crying more vehemently. Knives flashed and their blades daubed with crimson paint left gory marks on bare limbs and naked bodies.

Elijah, white-robed and calm, drew near. "Cry aloud," he said, "he is a god. Perhaps he is musing, or he is on a journey; or it may be that he is asleep and must be awakened." At last the voices of the heathen priests failed and their demonstration ceased. It was now Elijah's turn.

Quietly the great prophet gathered twelve stones and out of them built an altar to Jehovah. Twelve times he poured water on the altar and on the wood. As he knelt to pray, a blinding flash like vivid lightning was seen upon the altar. It was only a photographer's flashlight, but it was very realistic. The scene ended with the whole company of boys falling to the earth and crying in unison: "Jehovah, he is God; Jehovah, he is God!"

Three years have passed since the holding of the Catalina camp for Mexican boys. Two of the boys who were

enrolled in the camp are now studying for the ministry. Two are studying medicine. One is studying engineering. Three are preparing themselves to become teachers among their own people.

THE LESSON PRAYER

We ask thee, our Father in heaven, to give us a spirit of kindness toward those who are strangers in our midst. Help us to fulfill thy law and to love our neighbors as we love ourselves. Forgive us if we have been unjust as a nation or unkind as individuals toward peoples of a language and race different from our own. Make our country great and strong and may it ever be the refuge of the oppressed. We ask in Jesus' name. Amen.

SUPPLEMENTAL LESSON MATERIALS

1. "Border Beacons," Board of National Missions (leaflet).

2. "The Forgotten Children of the Southwest," Board of National Missions (leaflet).

3. Spanish-Speaking Children of the Southwest," McLean. Board of National Missions (pamphlet).

4. "Facts About Spanish People of the Southwest."

5. Lantern Slides: "The Blood of the Conquerors," McLean (88 slides). Portrays work among the Spanish-speaking peoples of the Southwest.

"Our Neighbors of the Southwest," McLean (78 slides).

"Miguel in Camp." Tells of the camp for Mexican boys.

EXPRESSIONAL SESSION

"INASMUCH"

Matt. 25:31-46

We have been studying in these lessons about people of different races and nationalities—Indians, Negroes, Mexicans, Jews—all of them men and women and boys

and girls whom we can help. Sending ministers, teachers, and doctors among these neighbors and brothers of ours may be our way of giving the cup of cold water in His name.

Even from a selfish viewpoint we find that it pays to help those who have been less fortunate than we. If our country is to escape the tragedy of facing the race or class revolt which comes from long-repressed feelings of injustice and hatred, we Christians of America must see that these people receive fair treatment and show toward them a spirit of good will through friendly service.

SOME FACTS TO BE DISCUSSED IN THE MEETING

About one eighth of all the Mexicans in the world live at present in the United States. If the Christian forces of our land can win these strangers within our gates, they will win all Mexico for Christ.

Most of the Mexicans in our country have lost all connection with the Roman Catholic Church. Their hearts are often hungry for the true religion of Jesus.

Ten thousand Cuban young people are students in the schools and colleges of the United States. American students in schools enrolling Cuban students have a great opportunity to accomplish much by Christian friendliness.

Secure the following leaflets giving lives of people on our mission field and have them told in the first person:

"Personal Experiences of a Shepherd's Life To-Day."

"Called to Preach," Lucero.

"Called to Nurse," Gonzales.

REVIEW QUESTIONS

1. What nations of the Western Hemisphere are Spanish-speaking?
2. Why is Christian America under special obligations to help Cuba?
3. What evidences have the Christians of Cuba and of Porto Rico given that their Christianity is genuine?
4. What two groups of Mexicans are living in the

United States and how do they differ? Give story of shepherd boy.

5. What is being done to help the Mexicans in our country?

6. Tell about the camp for Mexican boys.

BIBLE VERSES

Ex. 22:26, 27; Lev. 19:18; Deut. 15:4, 5; Prov. 3:28; 24:28, 29; Mark 12:28-31; Rom. 13:8-10; Gal. 5:13-15; James 2:8, 9.

TOPICS

1. Mexico and the Mexicans. (Look up Aztecs, Cortez, Mexican Independence, and so forth, in an encyclopedia or general history.)

2. Reasons for helping Spanish-speaking people.

3. Ways in which our class can help the Mexicans of the United States.

4. Why mission work in the West Indies is especially important.

5. My experiences in a summer camp. (To be given to boys and girls who have been in summer camps.)

6. The spirit which Jesus would have us show toward Mexicans and other strangers in our midst.

PROJECTS

Definite tasks in connection with the mission enterprises carried on for Mexicans, Cubans, and Porto Ricans may be secured from the Board of National Missions. Supporting or partially supporting a pupil in Menaul school, helping a summer camp for Mexican boys or girls, or sending books and other articles to the mission stations of Cuba or Porto Rico would be admirable projects for putting into expression the truths presented in this chapter.

Suggestions as to work in Santo Domingo may be secured from the Board of Christian Work in Santo Domingo, 25 Madison Avenue, New York City. A contribution toward the building of a hospital or church in the island of Santo Domingo would be a suitable project for the class to undertake.

CHAPTER V

PLANTING GOD'S KINGDOM IN THE GREAT CITIES

WEEK DAY SESSION

CHRISTIANIZING THE BUSINESS WORLD

Micah 2:1-11; Matt. 12: 9-14

The cities of the United States are increasing in population far more rapidly than the country districts. At the time of the census of 1920, 68 of our cities had each a population of over 100,000. In these 68 cities live 27,000,000 people, more than one fourth of all the people in the country. Moreover, we have 219 lesser cities ranging in population from 25,000 to 100,000. These figures will help us to understand why the great problems of our day center in the cities. Take the temperance problem as an illustration. The prohibition measure would have carried long before it did in our nation, had it not been for the opposition of the great cities of the land. Country districts were in favor of prohibition many years before the Eighteenth Amendment was passed. Just now the problem of enforcement centers in the cities.

It is in the great cities that problems concerning the relations of the employer to his employees are acute. It is in the cities that most of the immigrants have congregated. The problem of Christianizing business relations and the problem of Christian Americanization are therefore both largely city problems. In the present lesson we are to consider the first of these two problems; the second will be considered in the next lesson.

A Fearless Prophet Who Denounced the Business Methods of His Day. Micah 2:1-11. The Prophet Micah was a man of spiritual vision. He saw the evils of his day and he had the courage to denounce them. God had brought the chosen people into the goodly land of

Canaan. He had great plans in view for his people. There was land enough for all of the Israelites. They might all have been comfortable and happy. God had given them a law which divided the land justly among the tribes. He had commanded that every fifty years the land was to come back to the descendants of those to whom it had first been given. Under such a law, rightly carried out, there could never have been any monopoly of the land. Greedy persons found a way to get around God's good law. It was of these people that Micah said: "Woe to them that devise iniquity and work evil upon their beds! . . . They covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage."

Micah had seen this injustice going on. He had seen women and children cast out from the homes which, under the just laws of God, belonged to them. "The women of my people," said Micah, "ye cast out from their pleasant houses; from their young children ye take away my glory for ever."

Jesus Teaches the Supreme Value of a Man. Matt. 12:9-14. What is a human being worth? To this question there are two answers. There is the answer which paganism gives, and the answer which Christianity gives. The pagan answer asserts that the human individual is not worth much. The Romans crowded hundreds of slaves into the arena, and made them fight one another to death in order to amuse the people. That was paganism, which says that the human individual is not of much value. When Napoleon said that it was a small matter for him to lose a hundred thousand soldiers, his was the pagan attitude. When little children have to live in wretched slums in the great cities where they have little chance to grow up strong in body and clean in soul, that is the result of the pagan attitude. When boys and girls are compelled to work in factories and coal mines when they ought to be in school, or at play, that is paganism in industry. It is an industry whose leaders say that the children are not worth much, but that large profits for those who are already wealthy are worth a great deal.

The scribes and Pharisees had a pagan notion about

the worth of the human individual. They despised publicans and sinners, because they had no idea how precious even one sinner is in the sight of God and of the angels. They were terribly offended because Jesus healed a man on the Sabbath, but they themselves did not hesitate to lift a sheep out of a pit on the Sabbath. They put the value of a sheep above the value of a man. Jesus said, "How much then is a man of more value than a sheep!"

A Task Which Awaits the Christian Boys and Girls of To-Day. The principles of Jesus have never really been applied to the business world. Pagan standards have had too large a place in business. The value of the individual has not been recognized as Jesus recognized it. Selfish interests have crowded out the Golden Rule. The business world is yet to be Christianized. Here and there a start has been made in the right direction, but the task is hardly begun. It awaits the boys and girls of to-day. If they grow to manhood and womanhood with the ideals of Jesus as their ideals, they will be able to accomplish the task of applying the principles of Jesus to the business methods of the world.

MR. NASH APPLIES THE GOLDEN RULE TO BUSINESS

It will be hard for Intermediate pupils to grasp the full significance of the somewhat abstract statements which are found in the preceding paragraphs. Perhaps a story concerning a business man who tried to carry on his business in full harmony with the principles of Jesus may be helpful at this point.

Mr. Nash is a business man of Cincinnati, Ohio. He had been engaged in business for a good many years when the World War began. Two of his sons went to the war. During the trying times of the great conflict, the heart of Mr. Nash was wrung with deep anxiety for his boys. They went to the front. After a time both came home suffering from shell shock. While the boys were being slowly nursed back to health, Mr. Nash was doing some deep and serious thinking. He was asking himself what was wrong with the world. Why did such wars break out from time to time? Would there be other wars following the great World War?

Mr. Nash came to the conclusion that wars came because people did not obey the commandments of Jesus. He concluded that if people would obey the Golden Rule there would be no more wars. So he determined to apply the Golden Rule to his life and to his business. He would do to other people exactly as he would have them do to him, and he would do it no matter what it cost or how much other people laughed at him.

Soon after Mr. Nash made this resolution, under the providence of God, he became the sole owner of a large manufacturing establishment. He came into possession of the plant without knowing much about it. It came to him in payment of money due him, or something of that sort.

It was not long before Mr. Nash found that he had come into possession of a notorious "sweat shop." A sweat shop is a place where clothing is made by workmen so poorly paid that they have to work many hours a day in order to eke out a miserable living. Mr. Nash lay awake nights thinking over the situation. He thought of the hard-working, poorly paid employees in his shop. He could run the business as it had always been run and make some money for himself, but that would not be carrying out the Golden Rule. He asked himself what wages he would expect to receive if he were doing the various kinds of work done in his shop, and decided that he would not be at all contented with less than twice what his employees were receiving. To double the wages of his employees looked like certain ruin for the enterprise. There had been some little profit for the owner of the business, but to double the wages of all employees would more than wipe out all profits.

"And yet," said Mr. Nash, "I have determined to apply the Golden Rule to my business and I will do it, come what may." The next morning he went to the shop and called all the workmen about him. He talked with them saying that he hoped they would all take an interest in making the business a success, and that promotions would depend upon faithfulness in labor. The workers listened in sullen silence. They had heard such things before, but there had been too much ill will between employer and employees in that shop for the workmen to take

much interest in the new proprietor. They believed that he would be just as their former employers had been. So when he spoke of the Golden Rule in business and his determination to make it the rule of the shop, they had nothing to say. Mr. Nash made his purpose plain; he told them he intended to treat them just as he would like to have them treat him if he were in their places. They did not believe he meant a word of it, however, so they kept a sullen silence.

When the work of the factory began again, Mr. Nash walked about among his workmen. He came up to a skilled mechanic, one of the highest paid men in the shop and said to him, "By the way, what wages do you receive, my friend?" The workman replied, "Twenty-seven dollars a week." Mr. Nash replied, "From this time, your wages will be fifty-four dollars a week." So the proprietor went about from one to another and in each case he promised to double the wages each had been receiving. Last of all he came to an old, bent-over woman who was sewing on buttons. "And what are your wages, my woman?" said Mr. Nash. "Three dollars a week," was the reply. Mr. Nash said, "From now your wages will be six dollars a week." Then he left the shop.

No sooner had the owner of the shop taken his departure than an Italian workman threw his cap high in the air and in broken English declared with a whoop, "I'll be hanged, fellows, if I don't believe that the boss meant what he said about that there Golden Rule." For some reason that factory began to hum with a new note of busy industry. The "slackers" who had been accustomed to do as little work as they could and yet draw pay, took hold with a will.

Mr. Nash went home and told his wife he was going on a journey into the country to buy a farm. He said he had doubled the wages of every employee in the shop and did not see how he could escape bankruptcy. He was going to buy a farm, he said, so as to have a place to go when the financial crash came. His only explanation of his conduct was that he did not see how he could have done anything else without abandoning his allegiance to the Golden Rule.

Mr. Nash was gone some weeks. On his return he summoned his foreman with some misgivings. He expected to hear of financial difficulties foretelling a collapse of the business. Instead he heard of the most profitable period of business the shop had known in many months. Everybody was working with a will, the foreman said, and profits were piling up daily.

And so it continued month after month. At the end of the year Mr. Nash found that the shop had earned forty or fifty thousand dollars clear of all expenses. That night Mr. Nash did some more thinking. He said to himself: "Is this money all mine? Can I keep it and still be doing to my employees as I would have them do to me?" Being an honest man he had to answer these questions in the negative. He had received a generous profit from the earnings and still there was this forty or fifty thousand dollars left over. He determined that he would keep for himself an amount equal to five per cent of the money he had invested in the business and give all the rest to the workmen by whose industry it had been produced.

And so he called the workmen and explained the situation. He told them there was in the treasury of the company about forty thousand dollars to be divided among them in the way which they, themselves, determined. Afterwards the workmen held a meeting and discussed the matter. They decided to divide the sum equally. And so it came to pass that the old woman who sewed on buttons received the same portion of the profits that the highest paid official received.

Mr. Nash found out that the Golden Rule paid. When all the business men of America have learned this lesson, we shall see the end of most of the strikes and labor disturbances which have so often marred the peace of our nation, and brought to naught the prosperity which a generous Providence was ready to bestow.

SUPPLEMENTAL LESSON MATERIALS ¹

1. Organizing the Churches for City Work. (See "The Church in Greater San Francisco," by Donaldson.)

¹ These materials may be obtained from the Board of National Missions.

2. "Looking Up from America's Immigrant and Industrial Communities" (pamphlet).
3. "Who Is Your Neighbor?" (large bulletin with many pictures of immigrants.)
4. "A Neighborhood Service" (pamphlet).
5. "Children of Copperland," by Kelly (pamphlet).

SUNDAY SESSION

CHRISTIAN AMERICANIZATION

Isa. 26:1-7; 60:4-14

Christian Americanization was mentioned in the preceding lesson as one of the great tasks connected with the cities of our nation. By far the greater portion of immigrants coming to our shores have settled in our cities, many of them in such large urban centers as New York, Philadelphia, Chicago, and Detroit.

Isaiah foresaw the time when the nations of the earth should come to the Jewish nation seeking the true light which comes from God. He foretold the time when foreigners would build up the walls of Jerusalem which foreigners had thrown down. It would almost seem that this prophecy were being generously fulfilled in our land. For many years foreign peoples have been flocking to the United States. They have helped to subdue the American wilderness, and to build the American cities. They have helped to make America great and strong. Most of those who came some years ago have become thoroughly loyal American citizens. In other words, they have become Americanized. Their children and their children's children are native-born Americans.

The Changed Character of the European Immigrant. Fifty years ago the immigrants who came to our shores were nearly all from the north of Europe. They came from England, Ireland, Scotland, Germany, and Scandinavia. They were closely related to the first settlers of America, the colonial Americans. To-day most of the immigrants from Europe come from the south and east

of the continent and from the Balkan States. During the past few years there have come to the United States 3,000,000 Italians, 400,000 Hungarians, 3,000,000 Poles, 1,500,000 Jugoslavs, 400,000 Czechs, 400,000 Slovaks, 400,000 Russians, 350,000 Ukrainians, and almost equally great multitudes from countries like Greece, Syria, and Persia.

The Americanization of these new arrivals is a more serious undertaking than was the Americanization of the earlier immigrants, many of whom spoke the English language and all of whom were much like the American people in their customs and ideals. Many of the immigrants of recent years came to us without knowing much about the laws and principles of government which have been so helpful in the upbuilding of our nation.

The Public Schools an Agency for Americanization. The children of the immigrants are being Americanized in our public schools. There they are learning the English language. In the public schools they are learning American history and something of American government. They are coming to know something of the American ideals of democracy and equality. The public schools will help these children to grow into intelligent American citizens, but there are certain necessary elements of citizenship which the public schools cannot teach.

The Churches Must Give to the Immigrants the Ideals of Christian Citizenship. Our nation owes its greatness and its strength to the fact that its founders laid for it foundations which are Christian. True self-government and true democracy are born of the teachings of Jesus. The children of the immigrants are being Americanized in our public schools, but if they are to become Christian Americans, our Churches must lend a hand. Without this element in their education the new-found freedom of the immigrants may not prove a blessing to them or to their American neighbors. These newcomers need not only the larger opportunities offered to them in America, but also the larger and better ideals of life and brotherhood which are found alone in the religion of Jesus.

How the Churches Are Meeting the Needs of the Immigrant. It is good to know that our Churches are recognizing their duty in this matter and are putting in

operation agencies intended to aid these new Americans. Churches are being organized in which the services are carried on in the native languages of the immigrants. This is a great blessing to many of the older generation of immigrants who will never be able to learn much of the English language. Many churches are building what are called "neighborhood houses" in the midst of foreign-speaking communities. These houses minister to many needs of the immigrants. They hold classes where the English language is taught. They have day nurseries where the mothers who work in factories or mills can leave their young children during the day. They have libraries and moving pictures. Many of them have free clinics or medical examinations where the immigrant mothers can have their children examined and can receive instruction concerning how to care for them in the strange surroundings of their new home.

Churches are recognizing that their greatest channel of service lies with the children, and so they are organizing Sunday schools, Daily Vacation Bible Schools, and week-day classes for the instruction of the children and young people in the principles of the Christian religion. Boys' clubs and girls' clubs are being formed and the young people are brought under the influence of American leaders of high character. In fact, the neighborhood house is just what its name implies, a house where immigrants and Americans meet one another in a friendly, helpful, and neighborly way.

The New Immigrants Will Help to Make America Great, if Americans Are Neighborly with Them. The greatest nations of the world have had a composite population; that is their population has been made up by the blending of many types of people into one. Our present position among the nations of the earth is due in a considerable degree to the fact that Anglo-Saxon, Scandinavian, Teuton, and Latin peoples have here met and united into one great people. Each has brought some element of strength which the other did not possess in a high degree and thus the coming of each has blessed all the others. It will be so with our newest Americans. If we receive them in a neighborly way so that they become loyal and sympathetic citizens of our nation, they

will help to make America great and strong. If we are clannish and refuse to treat the new Americans as neighbors and fellow citizens, we are fostering class hatreds and divisions which will weaken our nation.

MAKING THE DEAF TO HEAR AND THE LAME TO WALK

Michael Savanoff was a Ukrainian peasant. He had heard rumors of America and the wonderful opportunities it offered to the European workingman who could manage to make the long journey to the United States. For years he had saved his money with scrupulous care and at last he landed with his wife and five children in New York City. Now there are probably many opportunities in America which would have satisfied the fondest dreams of Michael Savanoff, but we have not built up the routine necessary for putting the immigrant immediately in touch with these opportunities. Michael found a few of his own people in New York City and under their guidance he went to the industrial regions in the outskirts of Chicago. He secured employment in a great cement plant.

There were huge steel works in the neighborhood, and the skies were often overcast by the black smoke of the furnaces. The dust from the cement works settled down all over the region in which Michael's family lived. Their home was a poor little shack which had been hastily erected along with many others to house the workingmen of the region. It was not safe to drink the water in Lake Michigan, and there were only a few wells of good water in all the community. Sometimes the children forgot about the water being bad and drank from the city-water faucets. Then they were very apt to take typhoid fever. So there was usually a great deal of sickness in the community where the Ukrainian peasant had made his new home.

Michael had been a farmer in Russia, but in the new world he had no opportunity to carry on the one type of work in which he was skilled. At least he did not know how to get in touch with the farm life of America. Being unskilled in any other kind of work he had to take the hardest task the cement factory offered and the task which

received the smallest pay. Even so, at first his wages seemed a fabulous sum to Michael. This was before he began to realize how much more it cost to live in a great, industrial center in the United States than it cost to live in a farming community in the Ukraine.

However, Michael had been brought up under the most rigid economy and he would have come out all right if sickness had not come to his home. The conditions under which the family lived began to undermine the health of his children. One after another they became sick, and one after another they passed into the great beyond.

Michael and his good wife had only a few Ukrainian friends to sympathize with them. Most of their neighbors were foreigners who spoke another language. As for American folk, the little Ukrainian family had no more contact with them than they had in the far-away Ukraine. These Ukrainian peasants in their Gethsemane of sorrow received no consoling sympathy from any American family. They walked in their Garden alone.

At last the time came when they had just one little daughter left to them. She was a cripple who had never walked a step in her life, and moreover she was entirely deaf and had never learned to talk. She was a constant care to her mother.

After some years of toil in the cement plant, the iron strength of the Ukrainian peasant began to give way. The constant dust had given him a cough which hung on for month after month. He began to be so ill that occasionally he could not go to the mill and, for the first time, want began to haunt that wretched home like a wolf at the door. Michael's wife saw that she must take a hand in winning bread for the family. However, with the little crippled daughter to look after, her hands were tied.

Now there were many Christian families among the American people living not so very far away, and many of these American people would have been glad to help Michael and his wife had they known about their condition. They were so busy with their own affairs, however, that they had not taken time to find out much about the lives of their immigrant neighbors. About this time

some of these Christian Americans started a neighborhood house not far from Michael's home. One day Michael's wife learned that in this neighborhood house there was a day nursery where she could leave her little daughter while she went out to work. So she took her child there in the early morning and, after working all day in a laundry, she called again for her at night and took her home. She found the people in charge of the neighborhood house kind and deeply interested in her problems, so she opened her heart to them.

One day there was a medical clinic established at the neighborhood house, and some skilled physicians examined the little crippled girl. They said that if she could be taken to a hospital for a few months she might be cured of her lameness and of her deafness. The Ukrainian peasants had no money to pay for the healing of their child, but they were assured that this made no difference at all in the affairs connected with the neighborhood house.

There was an employment agency carried on in connection with the house, and through this means Michael was able to secure a more healthful kind of work at an increased wage. Under the care of the neighborhood-house workers the family moved to a better neighborhood and into more healthful quarters.

After a time the little lame daughter came home. Her ankles had been straightened by the skill of American surgery and her ears had been unstopped. In a little while she learned to run about as other children did, and soon she was talking not only the language of her Ukrainian parents but also the English language. Christian neighborliness had reached the family and saved it from despair.

THE LESSON PRAYER

We ask thee, our Father in heaven, to give us the spirit of Christian neighborliness. Help us to realize that all the people of the earth are thy children and that thou dost love them all. Bless our country and help us make it strong. May it ever be a land of opportunity for people from all parts of the earth. We ask in Jesus' name. Amen.

SUPPLEMENTAL LESSON MATERIALS

Leaflets published by the Board of National Missions:

"Facts Every Presbyterian Should Know About Jewish Evangelization."

"Suey Ching—Lost and Found."

"They Call Her Fahn Quai, 'The White Spirit.' "

Rainbow Series—"Foreigners."

"Who Is Your Neighbor?"

"Six Acres Known All Over Europe."

EXPRESSIONAL SESSION

OUR CITIES AND OURSELVES

Rev. 3:14-22

"O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!"

We often sing this stirring stanza with great enthusiasm, but when it comes to doing anything to make it an actual fact we are found to be "neither cold nor hot." If we live in the city, there is no reason why we should not be of some service. If we are in the country, we can at least know about some of the conditions and understand better what needs to be done.

If you live in a city, visit a settlement or institutional church to see what is being done. Give a report on it at the meeting. Find out what your group can do to help.

If you do not live in the city, find out all you can about some settlement work in the nearest big city.

What are the largest immigrant groups in your community? If there are none in your own vicinity, what are the largest groups in your state?

What sort of work do these newcomers among us do?

What is their pay? Where and how do they live? Try to learn these things at first hand if possible.

From what countries do the immigrants come? Locate these countries on a map of Europe. What are their traditions? Who are their heroes? Of what in their country's history are they proud? What are their folk songs, their amusements?

SOME FACTS TO BE DISCUSSED IN THE MEETING

Many of our own outstanding citizens come to us as immigrants. Look up the lives of Mary Antin, Edward Steiner, Edward Bok, Jacob Riis, and others.

The Presbyterian Church is interested in Christianizing as well as Americanizing the immigrant. Have some one prepared to tell briefly of the work of our Board of National Missions.

Ask an older immigrant to discuss what his countrymen have to offer America, and what America means to him.

REVIEW QUESTIONS

1. Why do most of the great problems of our day have their center in the cities of the nation?
2. In what ways does American business need to be Christianized?
3. What two estimates are put on the value of the human individual?
4. Why is Christian Americanization a matter of importance?
5. Describe the work of a neighborhood house.
6. From what countries have most of our immigrants come of late?

BIBLE VERSES

Ps. 46:4, 5; 127:1; Isa. 26:1; 42:4; 60:18; Acts 8:4-8; Heb. 12:22; 13:14; Rev. 3:12.

TOPICS

1. The first city mentioned in the Bible and the man who built it.
2. Jesus weeping over the city of Jerusalem, Luke 19:41-44.

3. The place held by Jerusalem in the affections of the pious Jews. See Psalm 122.

4. How the work of a church in a great city differs from the work of a church in a small town.

5. Protestant strength of our city. (If these lessons are being used in a city it will be worth while to investigate this matter.)

6. What our department can do to help to make our city more Christian.

7. Is it possible to apply the Golden Rule to business?

PROJECTS

The Department of City and Immigrant Work of the Board of National Missions will be glad to put the class in touch with work like that of the neighborhood houses. If the class can take up some helpful work for foreign people in the community in which the church school is carried on, it will be doubly valuable as a Christian project.

CHAPTER VI

WINNING COUNTRY COMMUNITIES FOR CHRIST AND THE CHURCH

WEEK DAY SESSION

SAVING THE COUNTRY CHURCH

Luke 12:22-34

On a hillside the greatest of teachers was talking to a throng of eager listeners. And His talk was not in great, sounding flights of oratory, but in simple words, of the birds and the lilies and the grass, things that the humblest of his hearers could understand. Telling them not to be troubled, he pointed to the care-free birds of the air, or to the flowers arrayed in such beauty as no man or woman could hope to buy, as examples of the heavenly Father's care. Could we have listened to this kindly Teacher day by day, we should have found his talk full of the sights and the smells, the pleasures and the toils of the country. He illustrated the various sorts of persons among his hearers by the varying soils on which the sower casts his seed, he pictured his own love for men as that of a good shepherd. He tried to help his hearers to understand spiritual truths by drawing comparisons from birds and trees and flowers, from wheat fields and vineyards, from sunrises and sunsets.

As we listen to the musically flowing words of the gospel stories, we can almost see our Lord walking along the dusty road with his disciples, to or from some feast; sitting tired beside a well at noontide; strolling through the ripening fields of his beloved Galilee, in friendly converse with a little group of men; or standing outside a humble cottage door, as the sinking sun beautified all the countryside with soft light, and healing with a touch or a word the lame, the sick, and the blind who thronged to seek his help. During the last visit to Jerusalem, it was to the little town of Bethany that Jesus and his

disciples returned from the city in the evenings. It was to a garden that he retired for that last night of prayer, and it was there under the stars that the mob found him.

So it seems especially fitting that little white churches should point their spires skyward from among the trees by the side of country roads, and that out over quiet countrysides the church bells should sound on Sunday mornings, calling men and women and children to gather and worship in the name of Him who loved the country.

The Cities Depend Upon the Country. We have learned to-day how much one part of the world is dependent upon another. By thinking of how we get the food we eat and the clothes we wear, we can easily see that the city and the country each get from the other things that they need. But as we recall the early days before there were large cities in our country—when New York and Philadelphia were little more than large towns—we realize that if one had to exist without the other it would be the country which would survive. The industry and business activities of the city are made possible by the raw materials provided by the country districts and by the market which they furnish for the completed products. The country furnishes food for the city dwellers to eat and materials for them to use in their manufacturing. In return the city provides cloth, agricultural machinery and many things without which it would be difficult for the country to thrive. The cities, however, could not exist at all without the coöperation of the country districts. "Destroy all our cities and leave the farms of the nation," said William Jennings Bryan, "and in a few years the farms will rebuild every city that was destroyed. But destroy our farms, and grass will grow in the streets of every city in the land."

Just now we are seeing a constant increase in the number of people in our cities; but many of the leaders of city life have come originally from the country. This is especially true in religious matters. One small church in the South has sent fifty men into the ministry in as many years. Many larger churches in cities have sent not even one during a corresponding period of time.

Country Churches Make It Possible for City Churches to Survive. From what has been said it will be seen

that the country churches make it possible for the city churches to survive. They are like the springs and brooks which make it possible for great rivers to flow onward to the sea. In the preceding chapter we saw how the great problems of our day center in the cities. We can see from what has been said in this lesson that the cities can never solve these problems aright without the aid of the country districts of the nation. The maintenance of the Christian religion in the villages and small towns, in the open country, and in the most remote communities of the backwoods, is, therefore, a matter of fundamental importance for the progress of our nation in righteousness and for the task of establishing God's Kingdom on earth.

Problems of the Country Church.

"My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above."

This stanza of our national anthem is a picture of New England with its rocks, rills, woods, and church-crowned hills. The picture is now in danger of losing some of its features. The "rocks and rills" of New England abide; its woods spring up anew in the pathway of the axman; but its "templed hills" are passing away. The traveler in New England to-day will often see a white church spire rising about the tree tops of a hill, only to discover on a nearer approach that the windows and doors of the church are boarded up and the building is falling into decay. The templed hills have made New England great, and the passing of these country temples, where our Pilgrim forefathers worshiped God, is a matter which ought to cause us deep concern.

A few country churches are flourishing, but as a whole they are declining. Many of them have already died and others are hardly alive. Of 1515 country churches in a certain sections of Ohio, three fourths were not making any gain in membership and two thirds were going down-

hill. Under present conditions a country church of less than one hundred members has only one chance in three of surviving. Sixty per cent of the churches in the open country have less than one hundred members. It would seem, therefore, that nearly one half of the country churches of the nation are doomed unless something can be done to save them.

The hardships of the country church are due to several causes. First of all there is a decreasing population of many country districts. The people move away to town and the church loses ground with each removal. Sometimes when the population does not actually decrease it changes. Foreign-speaking people take the places of the American farmers who have kept the church going. In some country districts there are too many Protestant churches. Different denominations have entered the field and the work of the Kingdom has suffered because of the fact that small, weak, and competing churches are trying to exist where one strong church could do the work much better.

What Is Being Done to Help the Country Churches. Most denominations are coming to realize the importance of the country church and are setting on foot movements for helping country people to keep up their church activities. Most denominations have organized Departments of Church and Country Life, or some similar department. Under such organizations the problems of the country church are being studied with care. Ministers are being trained who intend to make country-church work a life task. The overcrowding in some sections is being overcome by what are known as comity agreements. For example, if there are three weak churches in a section where one could do the work, two denominations withdraw, leaving one to carry on the work. Some other field is found where similar conditions exist and here one of the denominations which withdrew from the other field is given the whole task. Some denominations have organized what they call demonstration parishes. These parishes are country communities where the denomination helps the people to put on a model country church program, a program in which the church is made the social and religious center of the community.

HOW CHRISTIANITY CONQUERED THE CITIES OF THE
PHILISTINE PLAIN

Everyone who has studied the Old Testament has heard of Gaza, Ashdod, Ekron, Ashkelon, and Gath. These were "the five cities of the Philistines." They lay upon the plains next to the Mediterranean Sea or on the hills bordering that region. The armies of Israel sometimes swept up to the gates of these Philistine cities, but during Old Testament times they never gained permanent possession of any of them. They lay as a barrier between the land of Israel and the seacoast.

In New Testament times these same cities were strongholds of paganism. In the days of the early Christian Church they still stood as a barrier between Palestine and the sea. As they had prevented the Hebrews from securing a harbor on the coast, so now they hindered the free spread of Christianity across the world. Missionaries of the Christian religion early saw the necessity of winning these cities for Christ. They entered these strongholds of paganism and preached Jesus, but they were cast out, imprisoned, and put to death. These idol-worshipping cities would not accept the religion of Jesus. It seemed impossible to find any way of planting the Church within their gates.

Some farseeing Church leaders of the day saw a way to bring the gospel to these cities. They knew that these cities of the plain depended upon the people of the surrounding country just as we have seen that the cities of our own times depend upon the country districts of the nation. So these Church leaders undertook to win the country districts of the Philistine plain and the neighboring hills for Christ. They were succeeding very well with the undertaking, when the pagan rulers of the city found out what was going on and came out to drive the Christian religion from the country districts as they had driven it from the cities. They found that this was a harder task than they had thought. The Christians retired to the hills which are full of hidden caves. Visit the region of low hills known as "the Shephalah" and you may see to-day the caves where the Christians lived during these times of persecution. They dug out great

underground chambers where they lived and stored their food, and worshiped God in the name of Jesus. On the walls of these caves you may still read the inscriptions which these early followers of Christ wrote there.

The pagan rulers of the land could not find all the Christians or could they watch every cave and lonely gorge, so the Christians had a chance to meet the country people who dwelt on the hills and in the adjoining plain. Little by little they won these country people for the Church. Many of these country Christians found their way into the pagan cities. At first they were persecuted and driven away, but after a while the whole country region was won for Christ. The cities found that they could not keep the Christians out any longer and so they surrendered. The Christian religion was allowed to enter these ancient Philistine cities and in a little while it almost completely superseded the idol worship which had so long defied the true religion.

SUPPLEMENTAL LESSON MATERIALS

1. "Church and Country Life," Wilson. Board of National Missions (leaflet).
2. "Dan's Story." (The story of a physician in the southern mountains as told by his horse.) Board of National Missions.

SUNDAY SESSION

REACHING THE NEGLECTED CHILDREN OF RURAL AMERICA

Matt. 18:1-14

The Pharisees said that no rabbi ought to talk much with children. They believed that a great teacher would lose his ability to think deeply and logically if he were a companion of boys and girls. In this matter, as in so many others, Jesus was opposed to the religious leaders of his day. Instead of fearing to have fellowship with children lest he might become like them, he told his dis-

ciples that they must become like children if they wished to enter the Kingdom of heaven. Jesus welcomed the fellowship of the children. Some of his most solemn warnings were uttered against causing children to stumble. He said of children that it was not the will of the Father in heaven that one of them should perish.

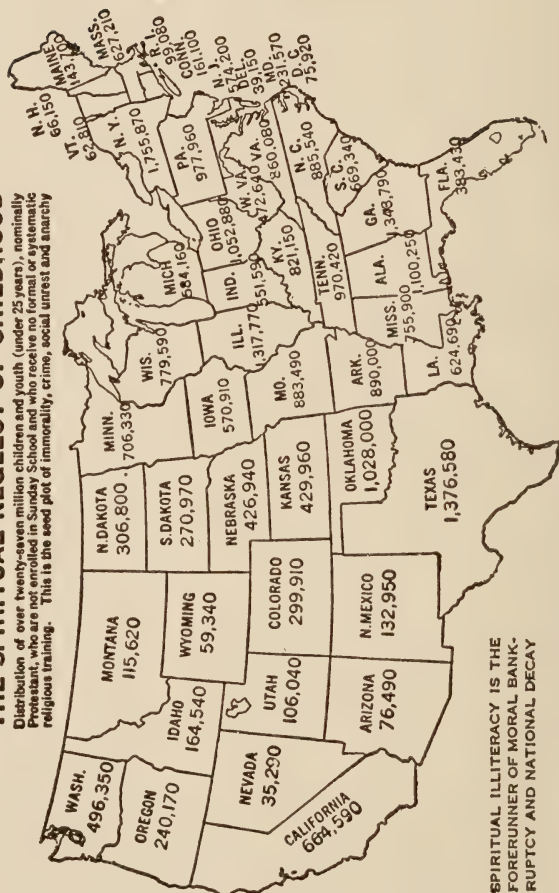
Christian nations are realizing more and more the immeasurable importance of the child. They are coming to see that no nation can advance or hold its own in matters of civilization, if it neglects its children. Protestant Churches are awakening to a new realization of the place which the child and his education must hold in a program of world-wide evangelism. (Not all Protestant Churches are yet aware of the importance of work with children. Some of them are still adult-minded, giving most of their effort to a ministry for grown people. The task of rearranging the church program so as to place the child in the midst is yet to be accomplished. Perhaps it is one of the great tasks which the boys and girls of to-day will complete in the years of their manhood and womanhood.)

America's Greatest Peril. The spiritual neglect of childhood has been said to be America's greatest peril. Protestant Churches are not reaching with religious instruction more than forty per cent of the children rightfully belonging to them. That is, at any one time only forty per cent of these children are enrolled in the Sunday schools and other educational agencies of the Protestant Churches. Only about forty per cent of the children reached by the educational agencies of the Protestant Churches are brought into Church membership. Here is one of the greatest tasks of the Protestant Church to-day, the task of reaching all the children it can rightfully claim and of providing them with an educational program which will bring them into lasting relationships with the Church. It is such an important task that we shall give it more adequate attention in a succeeding lesson. In this lesson we shall consider those of America's children who are living in rural communities and are in need of the help which the Church ought to give to them.

The map on page 86 shows where the spiritually neglected children of America are living. Seven states

AMERICA'S GREATEST PERIL THE SPIRITUAL NEGLECT OF CHILDHOOD

Distribution of over twenty-seven million children and youth (under 25 years), nominally Protestant, who are not enrolled in Sunday School and who receive no formal or systematic religious training. This is the seed plot of immorality, crime, social unrest and anarchy



have each more than a million of these neglected children within their borders. Seventeen more have over a half million each. Taken all together, there are twenty-seven millions of these neglected children and youth in our country. Jesus would say of them all that it is not the will of the Father in heaven that one of them should perish. The task of reaching these neglected millions is a great and difficult task, but is not impossible. Practically all these spiritually neglected children are in some school where they are receiving secular instruction if they are of school age. Their education in geography, arithmetic, and grammar is not being neglected. If the Churches can make their program as effective as that of the public schools, the problem will practically be solved.

The Work of the Sunday-School Missionaries. The Sunday-school missionaries are doing much to bring the neglected children of America into touch with the gospel of Jesus. These servants of Jesus go to the remote communities of our nation, to places which are often too thinly populated to maintain a church. There they gather the children, and all others who will come, into some schoolhouse or other available building and start a Sunday school. They sometimes stay on the ground for several weeks until they get the Sunday school under way and secure leaders who will carry it on after they have gone. In this way the children of new settlements on the plains are being reached. Children of mountain districts are being gathered into these country Sunday schools in northern Maine, in the mountains of Virginia, and Tennessee, in the Ozark Mountains of Missouri and Arkansas, and throughout the great mountain ranges of our western states.

In thousands of frontier homes the Sunday-school missionary is the only minister who ever comes across the threshold. He carries with him Bibles and sometimes good books. He is the "Sky Pilot" of the pioneer as well as the friend of the pioneer's children.

New Agencies Needed. It is coming to be generally understood that the country Sunday school is not in itself a sufficient agency for instructing the children of rural America in religion. Many of these schools find it possible to run for only a part of the year. The Sunday-

school missionaries are, therefore, doing more than starting Sunday schools. They organize Vacation Bible Schools which run through four or five weeks of the summer-vacation period, meeting every day and holding sessions of two or three hours a day. Many of these vacation schools have been held far up among the iron ranges of Wisconsin and Michigan. They have been organized among the Indian children on the reservations. They have gathered the children of coal miners in Illinois and Indiana, giving to them their first glimpses of the Christ who loves children and who would have his Church love them too.

In a few communities, week-day religious instruction has been introduced by the Sunday-school missionaries and others. The public schools, in such instances, give up one or two hours a week in order that the children may be instructed in religion by some pastor or other teacher. The plan has great possibilities. The public schools are reaching practically all the children of America. If religious instruction can be made available for the public-school pupils of the nation, and can be given during public-school time, the problem of reaching the children of the nation with religious instruction will be solved.

What can be done under this plan is shown by a country township in the state of Michigan. Two years ago there were three or four small Sunday schools in the township. They were enrolling less than half the children, and the children were attending less than half the time. One of the pastors of the region, who loved children, determined to see what could be done to remedy matters. The neglected children of the township were a constant source of sorrow to him. He undertook to secure week-day religious instruction in connection with the public schools. At the end of two years such instruction was being given in every one of the eight schools of the township. Practically all the children in the schools were taking the work, and their attendance and work were up to public-school standards.

KATIE NYE COMES TO SEATTLE

Judge Dykeman was troubled. For months he had seen a constantly increasing stream of juvenile delin-

quents brought before the courts of Seattle. He had noted the fact that most of the boys and girls who got into trouble and appeared before the juvenile courts came from homes which were defective in some way; from homes where the father was a drunkard or in the penitentiary, from homes where the father and mother had been separated by a divorce, from homes where one or both parents were dead. The good judge loved children, and his soul was troubled because the courts seemed so powerless to remedy the evils which were causing the children to go astray. He believed that what these erring children needed was the friendly oversight of some mature person who understood how to handle children and who could give the necessary time to the task of guiding them in the right way. "If I could only find the right kind of person to look after this matter," said the judge to himself, "I believe most of these children could be saved from the lives of crime into which so many of them are drifting; but I have no idea where such a person could be found." Then a thought came into the mind of the judge, and he said aloud, "I believe Forbes can find me such a person, if any one can."

So the judge called Dr. W. O. Forbes on the telephone and told him the situation, asking him whether he knew of a person who would be qualified and willing to undertake the task of looking after the delinquent children of Seattle. Dr. Forbes had been in charge of Sunday-school mission work in the northwestern states for many years. As a result of the telephone call, the judge and Dr. Forbes held a conference, and as a result of the conference, Katie Nye was called to Seattle from one of the rural districts of the state to become the motherly guide of the many erring children in the city of Seattle.

But who was Katie Nye? In order to answer this question, we must go back a number of years to a time when Dr. Forbes was traveling over the state of Washington as a Sunday-school missionary. One day he had penetrated far into the backwoods settlements among the rugged hills which overlook the great gorge of the Columbia River. There was no church for miles around and most of the children of the scattered settlements had never seen a Sunday school, but Dr. Forbes had

come to see if he could start a school. Being an experienced missionary he knew that the Sunday school could be established on a lasting basis, if he could awaken a real and deep religious interest among the people of the region. So he began with a series of revival meetings held in the evenings.

From the little clearings, the settlers gathered in the log schoolhouse with their families, and Dr. Forbes preached and prayed and led them in song. After a few meetings had been held, Dr. Forbes gave an opportunity for any who wished to accept Christ as Saviour and Lord to come forward and take him by the hand. Thirty-four persons accepted the invitation. Rough, strong farmers and rugged lumbermen were among the number. There were boys and girls among the converts, too. One of them was a little, timid girl who bore the name of Katie Nye.

That simple meeting in the log schoolhouse was a great event in the life of Katie Nye. She became a faithful attendant at the Sunday school and at the church services which grew out of it. She was fired with an ambition to get an education and to be of service in the world. It was a hard fight for the country girl, for the country schools could not teach her much and the city schools were far away. She persevered, however, and while still little more than a girl she secured a position as a school-teacher. She soon attracted the attention of the highest officials in her county. They recognized in her a woman of unusual ability, and she was given a position of responsibility where she could have oversight of the children of the whole county.

So it came to pass that when Judge Dykeman called Dr. Forbes that night, Dr. Forbes thought of Katie Nye, and after the matter had been talked over it was decided to ask her to come to Seattle. She proved to be the right person in the right place, and under her influence scores of boys and girls of that great city were rescued from the ways of evil and set in ways of righteousness.

THE LESSON PRAYER

We ask thee, our Father in heaven, to give us a spirit of kindness, to show us how to live lives that are helpful.

Forgive us for being thoughtless and selfish. We ask in Jesus' name. Amen.

SUPPLEMENTAL LESSON MATERIALS

"The Neglected Children of Rural America," Somern-dike. Board of National Missions.

EXPRESSSIONAL SESSION

HELPING OUR LITTLE BROTHERS AND SISTERS TO FIND THE RIGHT PATHWAY OF LIFE

Gen. 4:9; John 1:40-42

The two passages of Scripture chosen as the basis of this lesson are in striking contrast. Cain answered the Almighty with a rude: "Am I my brother's keeper?" The answer lays bare the fundamental sin of Cain. He had refused to be brotherly to Abel. His terrible crime sprang from a seemingly little sin, just a refusal to be kind and helpful to his brother. He probably started on the downward road by being cross with his brother, angry with him when there was no real cause for anger, careless as to whether his brother was happy or unhappy, comfortable or miserable.

The sin of Cain is not uncommon in the world to-day. It does not always bear the terrible fruit it bore in Cain, but it is a deplorable and dangerous sin none the less. It is seen in every person who refuses to be interested in the welfare of others, who says by actions, if not by words, "Am I my brother's keeper?" Sometimes it creeps into our homes, into the hearts of Intermediate boys and girls, and makes them cross and mean to their brothers and sisters.

The second passage shows us a picture of another kind. Good, kind, slow-going Andrew met Jesus in the place where John was baptizing. Jesus took Andrew and another young man home with him. Andrew marveled at the wonderful wisdom and the gracious spirit of this Teacher from Nazareth. He was convinced that

here was at last the great Deliverer for whom the Jews were longing and praying. Andrew hastened from that visit with Jesus to find, as quickly as he could, his brother Simon, saying to him, "We have found the Messiah." Simon was probably younger than Andrew; at all events, he often acted as if he were the younger of the two. The two were the best of friends, companions and partners in the fishing business, joint owners of a house in Capernaum. Andrew helped his brother to find the pathway of life which led to sublime character and world-wide usefulness. Happy is the lad who has an older brother like Andrew!

Every Intermediate boy and every Intermediate girl can do for some younger person what Andrew did for Peter. If there are no little brothers or sisters in the family they can be found in the larger family where all are children of the Father in heaven.

SOME FACTS TO BE DISCUSSED IN THE MEETING

The saving of the country children for Christ will help to save the children of the cities. (See story about Katie Nye.)

Many of the Sunday-school missionaries are big brothers to hundreds of children in the out-of-the-way corners of our nation.

If more grown people would be brothers and sisters to the children, the spiritual neglect of childhood in America would speedily be cured.

REVIEW QUESTIONS

1. Show that John the Baptist and Jesus did not neglect the country people of their day. Why did they act as they did?
2. Show that the cities depend upon the country economically and spiritually.
3. Show that the spiritual neglect of childhood is America's greatest peril.
4. Describe the work of a Sunday-school missionary.
5. Describe some new educational agencies which are being used to reach the neglected children of our nation.

6. What can Christian boys and girls do to help the neglected children of America?

BIBLE VERSES

Prov. 11:17; I John 2:10, 11; Matt. 5:21-24; 7:3-5; Rom. 12:10; 14:13; I Thess. 4:9; Heb. 13:1; I Peter 1:5, 6; Mark 3:35.

TOPICS

1. How we can help our younger brothers and sisters in our homes.
2. Ways in which the Intermediate society can help the Junior society.
3. The character of Andrew the disciple. (Look up passages concerning him. Note that at the miraculous feeding of the multitudes, Andrew knew that there was a boy in the crowd who had some food with him and that the boy gave his lunch to Andrew.)
4. The Daily Vacation Bible School. (Some pupil who has attended such a school may be asked to tell about it.)
5. Judge Ben Lindsay and his work for the children of Denver.

PROJECTS

The Board of National Missions will put the class in touch with Sunday-school mission work. The full support of a Sunday-school missionary might be undertaken by the church school, with the Intermediates taking the lead. If members of the class should undertake to bring younger children to Sunday school, or to the week-day classes, calling for them and seeing them safely home after school the work would be a project in keeping with the lesson.

CHAPTER VII

LEADING JEWISH PEOPLE TO THE SAVIOUR OF THE WORLD

WEEK DAY SESSION

GREATNESS OF THE JEWISH RACE

Gen. 12:1-3; Rom. 11:11-27

We have been considering various tasks which lie before the Christians of America. Each task is so important that it is hard to tell which is of the greatest importance. Perhaps no one of them can be said to be the most important of all. The saving of even one soul from sin and evil to goodness and peace and service is a task so great that its importance cannot be measured. Immeasurable things cannot be compared one with another. Among these tasks of immeasurable importance which await the devotion of American Christians is the winning of nearly four million American Jews to the Saviour of the world.

The Chosen People. Away back in the beginning of history God told Abraham that in him and in his seed all the nations of the earth should be blessed. When Abraham was growing old and was childless so that it looked as though his race would die with him, God promised that the descendants of Abraham should be like the sands of the seashore and like the stars of heaven in number. Both of these promises have been fulfilled and are being fulfilled in an ever-increasing measure. The Jews have been a blessing to all the world. They have given to mankind a knowledge of the one and only God. What greater blessing could any people bestow upon the nations of the earth? Centuries before the Gentile nations had found the true God, and while they were worshiping wood and stone, the Jews had found fellowship with Jehovah. God chose the Jews for a sublime task, the task of making known his existence and his nature to the

nations of the world. The Old Testament is the story of the struggles and labors through which the Jews passed in carrying out this God-given task.

Great Men and Women of the Jewish Race. The Jewish race is distinguished by the great men and women which it produced in the ancient world. Abraham, Moses, Elijah, Isaiah, Jeremiah, Ezekiel, and Amos, together with as many more, tower above the ancient world in moral grandeur. Associated with these great men of the Jews were great women. Back of many a great Hebrew was a great-souled mother.

The Jewish race has not ceased to produce great men and great women. Three governors of states in our nation have been Jews. They have been members of the House of Representatives and of the Senate. They have found a place among the judges of the Supreme Court. Mendelssohn, the musician, was a Jew; so was Herschell, the astronomer. Rosa Bonheur, the painter, was born of Jewish parents. Lord Beaconsfield, the English statesman, was a Jew who bore in private life the name of Benjamin Disraeli.

Kinsmen of Jesus. Above all, it is well for us to remember that Mary the mother of Jesus was a Jewess. The Jews of the world are therefore in a very real sense kinsmen of Jesus. It was among Jewish people that Jesus labored almost exclusively. His disciples were Jews. Those who were converted at Pentecost were Jews. Paul was a Jew. Christianity therefore had its origin among the Jewish people. These facts ought to show Christians their indebtedness to this race which God chose as his instrument for giving to the world the light of a true religion.

The Jews and Their Messiah. That the Jewish people as a race rejected the Saviour, whose coming their great prophets foretold, and crucified him as a malefactor is the greatest tragedy of history. It is well to remember that while, as a race and as a nation, the Jews rejected Jesus, they did not all reject him. If they had all rejected him the Christian Church would not have been established, at least in the way that it was established. The great refusal of the Jewish people was due chiefly to their leaders. Upon the scribes and Pharisees and

the priests must rest the awful guilt, to a very great extent. If these leaders had been true shepherds of Israel they would have welcomed the world's Redeemer.

A Miracle of History. The preservation of the Jewish race through so many years has been called a miracle of history. Races like the Philistines and the Hittites with whom the Hebrews came into conflict three thousand years ago have vanished. Even the world-ruling Romans have passed into oblivion. The Jewish race has persisted through centuries of hardships and affliction. They have been scattered over the face of the earth. World empires like Assyria and Rome have deliberately planned to destroy the Jewish race, but their well-planned programs have failed, although pushed with relentless vigor. The Jewish race outlived the empires which sought to destroy it.

There are at present some 15,500,000 Jews in the world, more than have ever been living at any one time before. They are, for the most part, a race so strong and vigorous that they are bound to increase and prosper if given any chance.

SAUL'S PROBLEM

Saul Dobrinsky came to America from Russia when he was twelve years of age. He and his parents fled to our country from dreadful persecutions which were being waged against the Russian Jews. Of course Saul had a very poor opinion of the Christian religion, for he knew that the Russian persecutors of his race claimed to be Christians. He and his parents believed that the Christians of America were much like those of Russia but that they were restrained by the power of the American Government.

Saul had attended a Jewish school where he learned a good deal about the law of Moses and the teachings of the ancient rabbis. When he was thirteen years old he was admitted to full membership in the Jewish congregation and became "a son of the law." His schooling had only helped to confirm him in his opinion concerning Christianity. He thought of the Christians as haters of the chosen people and as having no true knowledge of Jehovah, the one true God. Saul might have lived all

his life without changing his opinion concerning the Christians, just as thousands of Jews live in our country; but something happened which gave him a glimpse of what the Christian religion really is.

One day Saul was knocked down by a heavy truck on the streets of New York. When he regained consciousness he was lying in a little white bed which was one of the many beds in a long row in a beautiful, sunny room. Saul was not long in noting the fact that the nurses and physicians were not of his own people. They were evidently not Jews, but Americans. Yet they treated him with the most tender kindness. He wondered whether they could be Christians and thought that if they were they must be ignorant of the fact that he was a Hebrew. He soon found out that not only were the nurses and physicians Christians but also the hospital was a Christian institution. He learned that there were other Jews in the hospital. He talked with them and was amazed to hear them tell of the loving care which they had received. When Saul left the hospital he knew that the Christian religion was as different from what he had supposed it to be in his Russian home as day is different from night.

Some years passed by and Saul married a Jewish girl, and they set up their home in Brooklyn. Saul was busy with his labors, but he sometimes thought of his hospital experiences, and his soul felt hungry for the Christian light and fellowship which he had known for a little while. One day he met a fellow Hebrew who had become a follower of Jesus. Saul had never met a Christian Jew before, and the two had many long conversations on religious matters. From this Christian Jew Saul bought a New Testament and began to read it. The character of Jesus thrilled and amazed him. He saw that the Jesus of the New Testament was not the Jesus concerning whom the Jewish rabbis had taught.

One day Saul slipped into a Christian church. The simplicity of the service and its deep spirituality seemed to satisfy the longings of his soul. He became acquainted with the pastor and finally declared himself a follower of Jesus. Saul found it hard to tell his wife and children that he had become a Christian. He knew that it would

be difficult for them to understand his conversion. He knew that the step he had taken might result in great hardships for himself and for his family, since he would be disowned by his own people and his business would be ruined.

One evening in a conversation with his wife he ventured to suggest that not all Christians were bad people and that Jews might well learn something of the Christian religion. His wife was so shocked that she spent a sleepless night after hearing these words. She had been brought up a strict observer of the law, and for a Jew to become a Christian meant something unspeakably awful to her.

Saul was very much troubled over the matter. He slipped away from home once in a while to attend a Christian meeting. He made no further attempts to speak with his family about the Christian religion. At last he thought of a plan which he believed might lead his wife to take a different view of Christianity. He found a small apartment in a neighborhood where there were many American people and a little Christian church near at hand. He believed that his wife and children would thus come to know Christian people and through them would learn the real character of the Christian religion.

Poor Saul! He had not yet learned that some of the professed Christians of America know little of the spirit of their Lord. Occasionally he was saddened to overhear remarks about "those Jews" who had moved into the community. His wife found no friends among the Americans and she was desperately homesick for the fellowship of her own people on the East Side.

One day Saul's young son, who was as lonely as his mother, went across the street to join a group of boys at play. The mother of one of these boys saw the Jewish lad join the group, and she opened the door of her house and came out on the front porch. In a voice which reached the ears of the Jewish mother across the way she cried out: "You dirty little Sheeny, what are you doing over here? You go back to your own side of the street and stay there!"

Saul is living among the people of his own race now.

His heart is still true to the Saviour of the world, but his problems are still unsolved. He does not know how he is going to teach his wife and children that the religion of Jesus is a religion of love and brotherhood.

SUPPLEMENTAL LESSON MATERIALS

1. "The Local Church and Its Jewish Neighbors," by J. S. Conning.
2. "A Christian Ministry to the Jews," by J. S. Conning.
3. "Facts Every Presbyterian Should Know About Jewish Evangelization," by J. S. Conning.
4. "Our Jewish Neighbors"—Quarterly magazine, published by Board of National Missions.
5. "A Study of the Jews in Greater New York," by R. W. Anthony. Board of National Missions.

SUNDAY SESSION

JEWISH EVANGELIZATION IN AMERICA

Matt. 10:5-8; Luke 24:44-49

In these lessons we have had occasion to note repeatedly the hand of Providence in American history. It seems that the great Father is here making a final effort to solve some of the problems of his earthly children. He has brought together many races that they may come to know and love one another here, that they may learn to live together as brethren and to help one another to achieve the high destiny of the "sons of God." For two thousand years the Jewish race has rejected the Messiah. The sin of this rejection does not rest on them alone. It rests also on professed Christians who have persecuted the Jews and given them an utterly wrong conception concerning the religion of Jesus. So deep-seated is the hatred existing between old-world Jews and old-world Christians that the evangelization of the Jews in the old world seems humanly impossible. In

America conditions are very different. Christian boys and girls of America are face to face with the greatest opportunity to win the Jews for Christ that the world has ever seen. By the time they have assumed the tasks of life this great cause may be undertaken with prospects of large and immediate success. God has waited two thousand years for a body of Christians who shall be like their Lord in word and in deed. May the boys and girls of our Christian land become coworkers with the Infinite in this great task.

The Breaking Up of Jewish Solidarity. The persecutions which the Jews have suffered in other lands have served to preserve the Jewish race and the Jewish religion. In suffering for the faith of their forefathers they have developed unwaveringly loyalty to their religion, which forbids them to mingle with other peoples. Shut out from many of the social gatherings of the Gentiles, the Jews developed their own social agencies, created their own schools, maintained their own home life.

In America all this is changed. The Jewish children are in the public schools; the old-fashioned home life of the Jew is disappearing. The racial solidarity which old-world conditions created and perpetuated is giving way. The American Jews are forsaking the synagogue. Perhaps eighty per cent of them care little about the Hebrew religion. Many are drifting into Christian Science, Theosophy, and other such beliefs. Still more are becoming atheist, disbelievers in God and a future life. The breaking up of Jewish solidarity is opening a wide door of opportunity to the Christians of America. The next few years is a time of vast importance.

The Growing Power of the American Jew. Self-interest, if no higher motive can be aroused, ought to lead American Christians to take seriously the task of winning the Jews for Christ. These people are becoming a potent factor in American life. They are acquiring vast financial interests which influence our civilization throughout its whole extent. They are said to have practically complete control of the theaters of America. When we think of the millions of children who throng our moving-picture shows, and remember the potent educational influences of such entertainment, we see how im-

portant it is that the right kind of people be in control of such enterprises. The Jews are said to control many of our daily papers in the important cities of the nation. Millions of people get their ideas and their ideals from the daily press. How important, then, that the daily papers have a high moral tone!

The Menace of the Atheistic Jew. We have seen how capable the Jewish people are. What will be the result if these people lose all belief in God and the future life? What if they control the press of our nation and the moving-picture enterprises, carrying on their business without any thought of Christian ideals? What if they say, "We are in this business to make money, and for nothing else"? What if they become sellers of opium and cocaine, and in other ways contribute to the ruin of American life? Even a boy or a girl of Intermediate age can answer these questions. They can see that it would be possible for some millions of Jews without a God to wreck the best elements of American life, in spite of all that the lawmakers could do to prevent it.

Two Ways of Trying to Solve the Problem. There are two ways in which Americans are trying to solve the problem suggested in the preceding paragraph. One method is that of repression. People who follow this method think the Jews should be kept out of the country. They would shut the Jews out of places of responsibility and power. The objections to this method of meeting the problem are many and serious. It comes too late, for one thing, to exclude some millions of Jews who are already here and who are increasing rapidly. They are already in control of large sections of the press and of the moving-picture industry. They must, of course, be made to obey the laws, just as other American citizens obey them, but a far-reaching discrimination against any one group of people in our land is bound to create bitterness and mistrust. The Jews have been suppressed by such methods in old-world countries, but this is not the American way, and may it never become such. In Russia, when the Jews grew too numerous in spite of persecution and poverty, they were kept down by discriminations and oppression and horrible massacres. Shall we adopt the Russian method?

There is a better way and it is the way of Jesus. It is the American way, too, for we are dedicated as a nation to the proposition that all men are created free and equal. This second way is the way of justice and brotherhood. It consists, indeed, in holding both Jew and Gentile to a strict obedience to law. It goes deeper, however, for it consists in bringing to Jew and Gentile alike the fundamental principles of righteousness, service, and brotherhood which were taught by Jesus of Nazareth and on which a lasting structure of national greatness must be erected. Jewish evangelism will solve the Jewish problem more quickly and more satisfactorily than anything else will ever solve it.

One of Our First Missionary Tasks. When Jesus sent out his disciples he bade them "go rather to the lost sheep of the house of Israel." Later as he was taking leave of them he again charged them to begin their work among their own countrymen at Jerusalem. Did Jesus intend that his followers should offer the gospel only to the Jews and if they, for the time being, rejected it that they should not offer it to the Jews any more? We do not believe that this was his meaning. Paul did not conduct himself as if he thought so. It was his custom, on entering a new field, to give the Jews the first chance to hear the gospel and to accept Jesus as the Messiah. Jesus evidently meant that his disciples should make the preaching to Jews a permanent part of their labors. Indeed, Peter is said to have given most of his life to such work.

It would seem, therefore, that American Christians have no more important missionary task than the winning of the Jews to Christ. This is especially true of the Jews who have come to dwell in our midst. Many American Christians have Jews for their next-door neighbors. Many American churches are in the midst of communities which are largely Jewish. It is not hard to see where the missionary work of such churches begins.

USING OUR HOMES FOR THE ESTABLISHMENT OF GOD'S KINGDOM

In October, 1920, hundreds of people gathered from all parts of the world to attend the World's Sunday

School Convention in Tokio, Japan. A temporary tabernacle had been constructed in which to hold the sessions of the convention. A large number of people had gathered in this tabernacle for a conference just before the time set for the beginning of the convention. In the midst of the conference the building caught fire. As the building had been constructed for only temporary use and was very inflammable, the flames were soon beyond control. At the alarm a wave of excitement swept over the hundreds of people within the building. A rush for the exits had already begun and a dreadful panic seemed inevitable, when a young woman came forward on the platform. She spoke to the people in a calm, clear voice, telling them where to find the exits and how to reach them in safety. She spoke in English and then in Japanese. Her words quickly calmed the multitude so that every person escaped from the burning building to safety. If it had not been for this young woman there might have been such a disaster as that which occurred at the Iroquois Theater in Chicago, in which nearly five hundred people perished. Those who inquired as to who the heroic young woman was, were told that she was an American missionary from Shanghai, China.

Perhaps the pupils who study this lesson will ask at this point, "What has this story to do with the subject we are studying, and what has it to do with using our homes for the establishment of God's Kingdom on earth?" In order to see the application of the story we will have to go back, some forty or fifty years, before the meeting of the World's Sunday School Association in Tokio.

A good many years ago there came to New York City a poor family of Russian Jews. They were just like thousands of other Jewish immigrants who were arriving in large numbers at that time and no one paid much attention to them. The family bore the rather awkward name of Schereschewsky. In the family was a young man of about twenty-three. As they were very poor, all the members of the Schereschewsky family had to find some work to do. The young man, we have mentioned, found employment with an American family. Fortunately for him these Americans were sincere and

intelligent Christians. They took the Jewish youth into their home and found him to be a faithful and lovable character.

The young Jew came to know and love the Saviour who was so well known and so much beloved by his American friends. The beautiful home life of his employer had shown him the truth of the Christian religion. He became a Christian and felt himself called to be a minister of the Christian Church. A few years later he began to study at the Western Theological Seminary in Allegheny, Pennsylvania, and later at the General Theological Seminary. He became a minister of the Protestant Episcopal Church and was so able and consecrated that he was chosen to be one of the bishops of that denomination. His fellow churchmen finally sent him to Shanghai, China, that he might have the oversight of all their mission work in that region. This missionary bishop of Jewish parentage had a little daughter, Carolyn, who walked in the footsteps of her father. She became a missionary and it was she who appeared on the platform of the burning tabernacle at Tokio and by her heroic presence of mind averted a great disaster.

THE LESSON PRAYER

O God our Father we ask thee to give us a spirit of Christlike friendliness with people who differ from us in color, or nationality. Help us to see what a privilege it is to work with such people and for them. We would understand clearly the problems of our nation which some day we must help to solve. Save our country from the mistakes which have caused hatreds and shameful deeds of violence in other lands. Grant that in our own nation the chosen people may be led to know the truth concerning the religion of Jesus, thy Son. Amen.

SUPPLEMENTAL LESSON MATERIALS

1. "A Call to Prayer for Jewish Evangelization." Board of National Missions (pamphlet).
2. "A Program of Jewish Evangelization," John S. Conning. Board of National Missions.

EXPRESSIONAL SESSION

WITNESSES OF JESUS CHRIST

Acts 1:6-8

Jesus told his disciples that they were his witnesses. They were to bear testimony concerning him to all the world. They were to tell people what Jesus had said and what he had done. They were to bear witness not only by word of mouth, but also in other ways. They must show by their lives that what Jesus had said was true, and that he was indeed the Saviour of the world.

These two kinds of witnessing for Jesus have been used through all the history of the Christian Church to bring people to Christ. Sometimes Christians have forgotten about the second kind of witnessing and then the cause of Christ has suffered loss, for if the teaching is to be effective the followers of Jesus must try to show by their own lives and their own conduct that what they teach is true.

This is a principle which we must not forget in our missionary efforts. One of the greatest hindrances to mission work in foreign lands consists in the rumors which reach heathen peoples concerning the moral shortcomings of Christian lands. It has been said that the greatest hindrance to Christianity is Christendom. Some years ago the Japanese people seemed ready to turn to Christianity in large numbers. About that time, Japanese travelers began to return to their own country from Europe and America. These returning Japanese told their countrymen that there were nearly two hundred different kinds of Christians in America and that they did not seem to love one another very much. They said that the American Christians were not even holding their own children for the Christian faith, that the children of many Christian families were growing up without becoming Church members. They told of the slums and saloons of America. It is said that these reports discouraged scores of Japanese who were ready to accept the new faith.

All Christian boys and Christian girls should re-

member that they are constantly bearing testimony for Jesus, testifying by what they do as well as by what they say. Their attitude toward young Jewish people will be a testimony for Jesus. By their conduct they can bear true testimony concerning him who is the Saviour of the world. By their conduct they can also bear false testimony concerning their Lord.

SOME FACTS TO BE DISCUSSED IN THE MEETING

One hundred and fifty American cities have each more than 1000 Jews in their population.

There are more than sixty thousand Jewish farmers in America.

Most of the American Jews live in communities where there are Christian churches near at hand.

The Christian homes of Americans are among the best agencies for Jewish evangelization.

REVIEW QUESTIONS

1. Name some great men of the Jewish race.
2. Why do we believe the Jews will become Christians?
3. Why is there a special opportunity in America to win the Jews for Christ?
4. Show that the Jew who does not believe in God may become a menace to America.
5. Describe two methods of solving, or trying to solve, the Jewish problem.
6. Why is the evangelization of the Jews one of our first missionary responsibilities?

BIBLE VERSES

Prov. 14:5, 25; John 1:7; 3:11; Heb. 12:1, 2; Acts 14:17; 20:24; 26:22; I John 4:14; 5:9.

TOPICS

1. Why some Americans are prejudiced against the Jews.
2. What the attitude of an American Christian should be toward his Jewish neighbors.

3. The Zionist movement. (Find out from some encyclopedia what this movement is and its present status.)

4. Great Jewish prophets. (Several members of the class may each choose one prophet and give a report of his life.)

5. Great military leaders among the Hebrews. (Joshua, David, Judas Maccabæus.)

6. Great writers among the Hebrews. (David, Paul, John the apostle.)

7. Why the conversion of the Jews to Christianity would be especially helpful in the establishing of God's Kingdom on earth.

PROJECTS

1. Try doing kind things for Jewish people that you know wherever you have opportunity. You will be repulsed sometimes, but more often you will find gratitude and new friends. The spirit of Christ can be effectively revealed in very simple acts of kindness, and the Jew will not fail to be attracted by that spirit.

2. The Board of National Missions is devoting special attention to the work of winning Jewish people for Christ. You can assist that work, first, by informing yourself about it. The quarterly magazine, *Our Jewish Neighbors*, will be sent to your church or to you personally for fifty cents a year. This magazine will give you details about the progress of the work all over the country. Write to the Board of National Missions, 156 Fifth Avenue, New York City, for it, or ask for other, free material on this subject. In this way you can learn about all the things you can help your church to do for the Jews in your neighborhood.

3. You can help the Board maintain the Jewish missions which it has in Brooklyn, Newark, Baltimore, and Chicago. Two of the missions need new buildings very badly, and new buildings require money. Those who can send contributions for these objects will have an important share in the work.

CHAPTER VIII

STANDING BY OUR BROTHERS IN THE LAND OF MIDNIGHT SUN

WEEK DAY SESSION

OUR LAST FRONTIER

Rom. 15:22-29

In the passage of Scripture chosen for this lesson, Paul speaks twice of his purpose to visit Spain. We do not know whether Paul lived to carry out these plans or whether he suffered martyrdom with these dreams unfulfilled. He may have carried out his plans, for one of the Early Church fathers states that Paul went "to the bounds of the West" before he died. In any case these verses contain interesting facts concerning the great apostle. Spain was then a very remote country lying on the horizon of the known world. It was the western frontier of the vast Roman Empire. Paul had the heroic spirit of a frontier missionary. He had preached in the greatest cities of the empire, in Jerusalem, Athens, and Ephesus. He had penetrated into little-known regions in Asia Minor, but his soul was not satisfied. He longed to carry the gospel of Jesus to "the uttermost part of the earth." He had dedicated his life to pioneering for the religion of Jesus. It was his rule not to build on foundations which others had laid, but to lay new foundations for the Christian Church in regions where the religion of Jesus was unknown.

Something of Paul's heroic spirit marked the pioneer preachers of our own nation. They kept march with the settlements of America from the Atlantic to the Pacific. They planted the Church in the frontier settlements. Our nation owes them a debt it can never pay, for they helped to make America great. Without their aid, religion could not have been maintained on the frontiers and our nation would have fallen far short of its God-given goals.

Paul's heroic spirit has also marked the foreign missionaries of the Church. They, like the great apostle, have dreamed of carrying the gospel of Jesus to the outer boundaries of the world. They have preached of Jesus in the heart of Africa, in the jungle towns of India, in the snow huts of the Eskimos, and on the lonely coral islands in the vast Pacific Ocean.

In this lesson we are to study pioneer religious work in a part of our country which has been called "Our Last Frontier." Most of the states of our country have been quite fully explored and nearly all portions suitable for agriculture, grazing, or mining, have been settled. Very few states, therefore, have any true frontier territory remaining. In Alaska, however, conditions are different. In that vast territory there are large tracts of country yet unexplored. The whole territory is one great frontier. Pioneer conditions are universal in Alaska. A study of Alaska and its heroic missionaries will be of interest not only because of what Alaska is in itself, but because the story of Alaska and its frontier missionaries is an illustration of what has been taking place in our country for some centuries as civilization spread across the continent.

A Wonderful Land. Alaska is an interesting and a wonderful country. It contains vast forests as yet untouched by the ax of the lumberman. It has within its boundaries the highest mountains in North America. Some of these mountains are huge volcanoes which are constantly active. Mount Katmai a few years ago was rent by one of the most terrific explosions ever recorded, when the whole summit was torn away and a huge crater was left which has been called "The Valley of Ten Thousand Smokes," because of the volcanic vapors which continually arise from it. Alaska has some of the greatest rivers in the world. In its wilderness wander herds of caribou. Its moose are larger than any others found in North America. Its mountains are rich in gold and silver. Coal of fine quality is found in some parts. Deep under its plains and mountains are lakes of oil which are just being discovered. Its glaciers are picturesque and sublime.

Enough has been said to show that Alaska has a

great future. Some day it will support a large population. Northern countries have always produced a courageous and hardy type of people. In order that future Alaskans may be people of high ideals the civilization which is developing there must be reared on a foundation of Christian principles. Thus Alaska is a mission field of great importance.

The People of Alaska. About half of the people of Alaska are white. They are the pioneers who have gone to this far northwestern land in search of gold or adventure, or they are the descendants of such pioneers. The rest of the people are natives, but they are not all of the same race. Alaska is the only part of our country which was inhabited by native races other than Indians. Much of the western and northern coast of Alaska is inhabited by Eskimos who are members of the yellow race, first cousins of the Chinese and Japanese. Southwestern Alaska is inhabited by Aleuts; southeastern Alaska by Haidas, Tsimshians, and Thlinkits. All these people, if they are Indians at all, differ very much from the other Indians of North America. In the interior, tribes of true American Indians are found. This mixed population is all in need of the spiritual help which the Churches of our nation can give, if they will. The white pioneers need the help of the Church just as pioneers have always needed it. The Eskimos, Indians, and others are only one generation removed from complete paganism.

A Trail Which Is Dark with Shame and Guilt. In all America, the coming of the white man has meant disasters as well as possible opportunities for the native peoples. The white man's sins have too often cursed those with whom he has come in contact. The white man's diseases have swept through native communities like a forest fire through a pine woods, leaving death and desolation on every hand. The white man has seized the lands of the native, destroyed the game on which he lived, and pushed him farther and farther into the dark lands from which there is no return.

This sad story has been repeated in Alaska in even a worse way than elsewhere in our country. Wherever the early white settlers went, they left a blight upon the natives. So grievous were the ills the white men heaped

upon their Indian and Eskimo brothers, that if the Church had not come to the rescue, the native people of Alaska would have been doomed to a speedy extinction. Beside this trail of shame and selfishness and guilt runs another trail, the footprints of a heroic band of men and women who went to Alaska, not to hurt and to destroy, but to heal and to save. The deeds of these heroes and heroines of the cross are now to receive our attention.

WHAT GOD HAS WROUGHT IN SOUTHEASTERN ALASKA

In 1877 Dr. Lindsley, pastor of the First Presbyterian Church in Portland, Oregon, was called of God to send spiritual help to the Alaskan wilderness. He did not become a missionary himself, but he caused his congregation to become so interested in the spiritual welfare of the Alaskans that they sent a missionary to the territory. The name of this first missionary to Alaska was J. C. Mallory, Jr. Mr. Mallory returned within a year and told of the appalling need in the northland. He reported that Fort Wrangell was the worst place in all Alaska. It had been occupied for some years by soldiers and the natives had been totally demoralized. They had adopted all the sins of the white men and had abandoned none of the superstitions of their own paganism. Drunkenness abounded; many of the natives were held as slaves by the tribes which had captured them in tribal wars; murders were an everyday occurrence. There was no civil government, no officers of the law, no courts. Crimes went unpunished; no life was safe; property was looked upon as belonging to whoever could seize and hold it. Contagious diseases were ravaging the native people in their miserable huts and there were no physicians to relieve the sufferings of the stricken people. There were no schools for the children except the school of degradation and vice which the awful conditions of the community spread about them.

When these conditions were reported in Portland a refined Christian woman was the first to say, "I will go to Fort Wrangell." People said that it would not do to send a woman to such a place, but she insisted on going and she made Fort Wrangell her home, when she

was the only white woman in the region and often the only Christian there. Soon, however, other missionaries arrived, among them John G. Brady, who afterward became governor of Alaska, and Sheldon Jackson, whose devotion to the cause of Christ in that territory of the north has made his name known throughout the whole nation.

These missionaries threw themselves into their great task with unsparing devotion. They built schools and hospitals. They learned the language of the natives and preached Christ to them. They taught them how to work, as well as how to read. These heroic missionaries were fighters as well as workers, for they threw themselves against the organized forces of wickedness which were exploiting the natives for gold. They carried the fight to the halls of Congress at Washington and little by little they drove the enemy before them.

Any person visiting southeastern Alaska to-day may well ask, "What hath God wrought?" Drunkenness and debauchery have practically ceased. Three fourths of the natives are respectable, hard-working Christians, members of the native churches. The old pagan religions are dead. The children are in school. Slavery was given up long ago, and tribal wars have ceased. The young people talk English and read and write in that language. An organization bearing the name of "The Native Brotherhood" has been formed. It consists of native Alaskans and they are banded together in order to promote the physical, moral, and spiritual welfare of the natives.

Thirty years ago the natives of southeastern Alaska were a dying race. They had been smitten with the white man's diseases and the white man's rum. Villages were passing into extinction as the inhabitants died. Every year more people died than were born. Now all this has been changed. The natives of southeastern Alaska have been saved from extinction. They are now a living race, increasing steadily in numbers, climbing higher in all that makes for a lasting civilization. The white people who trod the trail of shame and sin across the Alaskan wilderness were a great host compared with the company that walked the trail of brotherliness and healing.

but the little band have had with them One who is mighty in the tearing down of the strongholds of sin and they are conquering.

SUPPLEMENTAL LESSON MATERIALS

1. "Unfinished Business," Fred Eastman. Chapter V.
2. "The Point Barrow Mission." Board of National Missions (pamphlet).
3. "The Story of Angoon."
4. "Alaska the Land of the Totem." Board of National Missions (paper covers).
5. "Sheldon Jackson School." Board of National Missions (picture leaflet).

SUNDAY SESSION

THE NEW ALASKA

Isa. 9:1-7; Matt. 4:12-17

The first passage of Scripture which we are to study was written by one of the great prophets. It was written in a time of wars and turmoils. The Hebrew nation had been divided in the time of Rehoboam into the Kingdom of Judah and the Kingdom of Israel. The former occupied the highlands in the southern part of Palestine, the latter held the more fertile regions of the north. There had been wars between the two portions of the dismembered nation and now the king of Israel had made a league with Syria and the armies of the two nations were marching against the kingdom of Judah.

With clear vision the prophet foresaw what the result would be. Far off in the Euphrates valley a mighty world empire had arisen. It had pushed steadily westward and was now at the borders of Syria and Israel. Isaiah foresaw that this great Assyrian monarchy would soon sweep farther west overthrowing Syria, the Kingdom of Israel, and finally the Kingdom of Judah. "Now, therefore," said he, "behold, the Lord bringeth up upon them the waters of the River, strong and many, even the

king of Assyria and all his glory: and it shall come up over all its channels, and go over all its banks; and it shall sweep onward into Judah; it shall overflow and pass through." Isa. 8:7, 8.

But the inspired vision of the great prophet could pierce even beyond the impending Assyrian invasion. He foresaw a time when there should be no gloom in the regions of Galilee, but the people should see a great light and should rejoice as in a time of harvest. When Jesus came into Galilee preaching and healing, his disciples saw in his ministry a fulfillment of Isaiah's prophecy. They recognized in Jesus the Person whom Isaiah had called, "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

There is a sense in which Isaiah's prophecy is still being fulfilled. Wherever Jesus becomes known and wherever people accept him as King, there a great light breaks forth and the rod of the oppressor is broken as in the day of Midian. The prophecy is being fulfilled in Alaska to-day as the teachings of Jesus find their way into the darkened minds of Eskimos, Indians, and white pioneers in that land of a midnight sun. Under the influence of Jesus the wrongs which the white man have heaped upon their fellow men in Alaska are being removed, and the people, who were for a time in darkness, are coming into the light with rejoicing.

The Mission Boats of Alaska. Much of the coast territory of Alaska is now being reached by missionaries who travel from port to port in motor boats which have been bought and dedicated to this work. In this way the missionaries ascend some of the great rivers for hundreds of miles and take the gospel message to villages and mining camps which could not otherwise be reached. That there is still much to do is shown by the fact that only last year a large tribe of Indians was discovered in the interior of Alaska. No one had known of their existence until a missionary party stumbled upon them.

Dogs and Sleds. In the interior of Alaska there are vast tracts of open country known as tundra lands. These regions are like endless swamps in summer, but in winter they can be traversed by means of sledges drawn by dogs. Many of the missionaries travel thousands of

miles in this way every year. The people of Alaska have come to think of the missionaries as the most hardy and adventurous pioneers of all the North. People of the United States were surprised a few years ago to hear that a missionary had succeeded in reaching the summit of Mount McKinley, the highest peak in North America; an undertaking which had baffled some of the greatest mountain climbers of Europe and America. The people of Alaska, however, thought it a perfectly natural thing that a missionary preacher should be first to scale the great peak.

Sheldon Jackson and the Reindeer. The part that the missionaries have had in creating the new Alaska is shown by the story of Sheldon Jackson and the reindeer. The missionaries have not only brought the natives the gospel, but have actually saved them from extinction through starvation. As soon as the white people began to reach Alaska in considerable numbers the game began to decrease. Hunters with high-power rifles went everywhere and they, for the most part, killed all the game they could—whether they needed the animals for food or not. Soon the caribou were exterminated near the coast. The hunters shot the seals and walruses even when they had no way of reaching the carcasses of the animals they killed. They killed them for the degraded joy of killing. And so it came to pass after a few years that the natives began to find it increasingly hard to secure a living by hunting and fishing. The game had become so scarce that they could not secure meat for food or skins for clothing.

The United States Government had to come to the rescue. Supplies of canned meats and other such foods were sent to the starving Indians and Eskimos. This was a very poor way to solve the problem, however. The foods did not agree well with the natives and many became sick and died. The rest were fast falling into habits of idleness which tended to destroy their self-reliance and native skill.

Sheldon Jackson knew that in the far northern countries of Europe the people had great herds of reindeer and that these animals furnished these people with meat, milk, clothing, and a means of transportation. He knew

that countries like Lapland were habitable because of the presence of the reindeer. So Dr. Jackson planned to bring the reindeer to Alaska to take the place of the caribou, deer, and seals which the white hunters had exterminated. There are some people so selfish that they cannot seem to understand an unselfish purpose in anybody else. It was so in Dr. Jackson's case. There were enemies who fought his attempt to help the natives. They accused him of being a wild dreamer, of having in mind his own enrichment by getting his hands on money appropriated by Congress. They called him "Shell-Game Jackson."

Dr. Jackson was a man with a great soul. He had no time to resent personal insults. He kept right on with his plans until he had won the interest of Congress, until he had landed some hundreds of reindeer in Alaska and had brought over a number of Lapp reindeer herders to teach the natives of Alaska how to care for the deer. Alaska abounds in the same kinds of moss that the reindeer feed upon in northern Europe and they took readily to their new home. Many of the natives of Alaska now own large herds of these deer. They furnish the people with food and with clothing. They draw the sledges across the snow fields and thus help to make all parts of the country accessible. So many of these deer are now raised in Alaska that meat is being shipped from there to the coast cities of Washington, Oregon and California.

If it had not been for the work of Dr. Jackson, most of the natives of the territory would have died or would now be living on Government rations. The coming of the reindeer has given them something of even more importance than a means of making a living. It has made them once more independent of Government aid, enabling them to take their place in the commonwealth as self-supporting, self-respecting citizens.

THE MOST NORTHERN MISSION STATION IN THE WORLD

In 1882 a Lieutenant Commander of the United States Navy told Dr. Sheldon Jackson about the deplorable condition of the Eskimos on the northern coast of Alaska.

Whaling vessels had reached these regions for a good many years and the diseases of the white race were exterminating the Eskimos. There were no missionaries on the whole northern shore, no teachers, no physicians. Dr. Jackson tried to get some of the denominations in the United States to send aid to the Eskimos, but they were all short of funds. He was a worker who knew no such word as fail, however, and he finally found a good woman who agreed to pay the salary of a missionary teacher for the north coast of Alaska. The next task was to find a volunteer for the work. Dr. Jackson found the kind of man he wished in Professor L. M. Stevenson.

In 1890, Mr. Stevenson reached his field of labor at Point Barrow, the most northern tip of land in the North American continent. Point Barrow is a thousand miles north of Labrador, farther north than North Cape in Europe. Professor Stevenson reached Point Barrow in July. The arctic night came on. For nearly three months there was continuous darkness, the sun being too far below the horizon to send any ray of light into the frozen regions of the North. Polar bears prowled about the rude cabin of the pioneer missionary. Sometimes Professor Stevenson went with the Eskimo hunters far out upon the frozen ocean in pursuit of seals. Underneath the ice of the arctic seas the seals are able to live all through the long northern winters. They gnaw holes upward through the ice even when it is ten feet thick. They thus make little openings out to the air and come to these breathing places when necessary. By the aid of dogs the Eskimos find these breathing holes of the seals and spear the animals.

Professor Stevenson was a very busy man and hardly noticed the gloom of the long arctic night. He gathered the children and taught them to read. He taught the older people about the Bible and the Christian religion. He had some simple remedies and was often called upon to care for the sick.

At last the arctic night began to draw toward an end. At the time which we call noon in our country, there would be a little glow of light on the southern horizon as Professor Stevenson looked off across the snow fields.

Then the glow would die out again and the frozen landscape would lie cold under the starlight. Every day the southern glow grew a little brighter however, and one day the red disk of the sun just peeped above the horizon and then disappeared again. After that the sun appeared every day, and every day climbed higher in the southern sky and stayed longer above the horizon.

Spring came on, with flocks of birds along the beach and flocks of wild geese high overhead on the way to their summer home in arctic islands still farther north. There came a day when the sun just touched the northern horizon at midnight. After that for a number of weeks the sun was above the horizon continually. The arctic day is as long as the arctic night.

To-day there are two native churches at Point Barrow and practically all the natives are Church members. Sometimes the ice does not leave the coast at all during the summer and then the steamers cannot reach Point Barrow. The missionaries have to get along as best they can with such supplies as they have on hand. Sometimes fuel is so scarce that the people have no fires in the church even when the thermometer stands thirty degrees below zero. They all go to church, nevertheless. A few years ago, the lumber for a good hospital building was shipped from Seattle to Point Barrow. It finally reached its destination, and now the hospital stands on that far northern shore to welcome the sick and the injured from a vast region. There is no other hospital within a thousand miles of Point Barrow.

THE LESSON PRAYER

Our Father in heaven, we thank thee that thou hast called us to be coworkers with thee. The task is great and we cannot accomplish it without thy help. Give unto us a spirit of love and devotion like that of the missionaries about whom we have been studying. We ask thee to bless the work in Alaska. Grant that the people of that great country may become followers of thy Son. And that they may become fit instruments which thou canst use in the building of a world-wide kingdom of brotherhood and service. We ask in the name of Jesus. Amen.

SUPPLEMENTAL LESSON MATERIALS

1. "The Alaskan Pathfinder," Faris.
 2. Lantern Slides: "The Empire of the Northwest," Young (91 slides); "The Transformation of the Alaskans," Young (88 slides).
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EXPRESSIONAL SESSION

THE ALASKA THAT IS TO BE

Isa. 12:1-6

The Hebrew prophets did not hesitate to speak plainly about the sins of their people and the consequences of those sins. Seldom, however, did they fail to sound a note of joy as they foretold the glorious times to come when the chosen people should turn away from their sins and live in obedience to Jehovah their God. They were not pessimists, but optimists. They saw the dark side and spoke the truth about it, but they also saw the bright side of every cloud which was gathering about their nation. Their faith in God caused them to be confident that his plans could not fail.

We have seen something of what Alaska was in the past, something of what it is to-day. It is a good thing for us to consider what Alaska may become under the blessing of the Christian religion, and to remember that we have an opportunity to help in the task of setting up God's Kingdom there. Alaska has resources which will make it a great country industrially and commercially. Its forests, fisheries, mines, and agricultural lands insure material prosperity when once their development is fully begun. That these natural resources may be a blessing to all the people, they must be developed under Christian methods.

The people of Alaska will become a great people, if they are given the Christian religion. They are of a hardy, northern race. The white pioneers had many grievous faults, but they were a picked group, strong of body and courageous of mind. Give them the religion

of Jesus and they will become a power in the world, a power which will make for universal righteousness.

SOME FACTS TO BE DISCUSSED IN THE MEETING

Send for leaflet, and have material retold vividly by one of the members.

Look up in a history the story of the Alaska Purchase.

Find in "World Almanac," "Statesman's Year Book," or recent encyclopedia, reports on value of Alaskan industries and estimated natural wealth.

Find out about conditions of climate, showing wide differences which exist.

The sort of communities which grew up in Alaska with the early gold rush and the opening up of the fisheries.

The development of the great mineral resources of Alaska.

The means of transportation in Alaska.

The races of Alaska.

Location of the Presbyterian missions.

REVIEW QUESTIONS

1. Why is Alaska called "Our Last Frontier?"
2. Describe the natural wonders of Alaska.
3. Name the different classes of people in Alaska.
4. What changes have been made in southeastern Alaska as a result of missionary work?
5. Tell something about the work of Sheldon Jackson.
6. Tell of the work at Point Barrow.

BIBLE VERSES

Isa. 63:7-9; Prov. 10:16; 13:9; 19:17; 28:1; 29:2; Mal. 3:3; Zech. 14:1; Hag. 2:8; Zeph. 3:9.

TOPICS

1. A prophet's condemnation of greed and injustice. Hab. 2:9-17. (Show how the prophet's words apply to the people who despoiled and degraded the Alaskan natives for gold.)

2. A prophet's vision of a golden age for the earth. Isa. 11:1-9.

3. The native brotherhood of Alaska. (Write to Hon. Wm. L. Paul, Juneau, Alaska, for information.)

4. Wonders of Alaska. (If possible secure some person who has visited Alaska to speak on this subject.)

5. The Sheldon Jackson School at Sitka. (Information from Board of National Missions.)

6. Why the Churches of America should feel a special interest in the Alaskan missions.

7. Life among the Eskimos. (Secure books on the subject from the public library. "My Life with the Eskimo" and "The Friendly Arctic," both by Stefánsson, would be suitable.)

8. What our class can do to help the people of Alaska.

PROJECTS

The Board of National Missions is in need of funds to carry on the work at Point Barrow and elsewhere. The mission at Cape Prince of Wales has been handed over to the Presbyterians by the Congregationalists. It needs a larger support than it has yet received. Books are needed in the mission schools of the territory. The missionaries need Bibles and Testaments for distribution in mining camps.

CHAPTER IX

BUILDING A CHURCH SCHOOL PROGRAM OF WHICH WE NEED NOT BE ASHAMED

WEEK DAY SESSION

INADEQUACY OF THE CUSTOMARY PROGRAM

Deut. 6:1-9, 20-25

Our Scripture lesson is a part of the farewell address of Moses to the people whom he had led for forty years in the wilderness. When we read the address through, we find that it has to do with religious education. The chosen people had learned certain great truths in their wilderness experiences. They had learned to know Jehovah their God in a way that it was impossible for them to know him while they were slaves in Egypt. They had been changed from a band of fugitive slaves into a nation of freemen. There was a splendid spirit of equality among them. None were rich and none were poor. They had learned to be obedient to Moses and were ready to be just as loyal to Joshua as they had been to Moses, and yet they were of a free and independent spirit which would rebel against tyranny.

Moses was a wise leader. He possessed the vision of a prophet. He foresaw that under the new conditions in their homes in the Promised Land the Hebrews would meet new temptations. He knew that the idol worship of the surrounding pagan peoples would be a snare to many. He knew that there was danger that some of the Hebrews might become so greedy for wealth that they would oppress their fellow countrymen. He knew that in Canaan there would be a constant danger of forgetting Jehovah who had been the Deliverer of the Israelites in so many times of peril.

Moses saw that the way to avoid the dangers of the new life on which the Hebrews were entering was to teach the children the story of the wilderness wanderings

and God's great deliverance of the people from Egyptian bondage. He saw that the children must be taught to know Jehovah in their earliest years, if the priceless experiences of the Hebrew people were to be preserved. Because Moses knew that education was necessary for the safety of the nation which was just coming into its own land, he commanded that the precepts of Jehovah and the history of God's dealing with the chosen people should be taught diligently to every child.

With this end in view, Moses told the people that they should talk in their homes about Jehovah and his good gifts. They were to talk of these things when they arose in the morning and when they went to bed at night. They were to write the words of Jehovah on their doorposts and upon their gates that the words might be seen every day, and many times a day, by the children and by all who lived among the Israelites.

This principle which Moses recognized is just as important to-day as it was in the days of Moses. If the Church is to succeed in the great task of establishing God's Kingdom on earth, it must make much of religious education. In this lesson we are to consider some of the failures of the Church in this regard. One of the tasks which are of immeasurable importance to-day is the organizing of a church-school program of which the followers of the Great Teacher need not be ashamed. The first steps toward such a program are being taken by forward-looking churches of our times, but the full accomplishment of the task will rest with those who are church-school pupils to-day.

A Time Allowance Which Is Hopelessly Meager. Most of the children of America who are receiving any religious education at all in the schools of the Church are receiving only about twenty-six hours of religious instruction a year. Moreover, the time is badly distributed, for the instruction is given in half-hour periods with a six-day interval between each lesson. American boys and girls are quick to learn, but even they could not learn much arithmetic if they were taught after this fashion—half-hour recitations once a week. So it is not much wonder that these pupils do not learn much about the Bible when we remember that in addition to the

meager amount of time given to the study of the Scriptures, the majority of the pupils are absent half of the time, and not one in a dozen ever does any outside study in the preparation of the church-school lessons. Moses would have seen that such a plan could never build a Church or a nation on a permanent foundation of righteousness. He commanded his followers to give their children religious instruction every day and several times a day.

A Financial Support Which Is Hopelessly Inadequate. If the Church is to have an efficient program of religious education, Christians must be willing to put money into the carrying on of the church school. The amount of money expended for this great cause in our country is pathetically small. There is hardly any commodity for which the American people do not spend more than they do for the religious education of their children. Pencils, chewing gum, lemonade, all cost the American people more than their church schools cost them.

When we compare the items of church expenditure, we find that the amount paid for religious education comes at the foot of the list, or near it. Churches usually pay four or five times as much for the support of a church choir as they pay for the support of a church school. Only two or three cents of every dollar which the churches spend is used to secure religious education for their children. We can never have the kind of church-school program we ought to have until the churches discover that the church school cannot be supported by the penny offerings of the children.

Church Schools Ought to Be Up to Public-School Standards. In many ways the church schools are far behind the public schools. The Sunday schools and other educational agencies of the Church have lagged far behind the public schools in the matter of housing, equipment, teaching force, lesson materials, educational standards, and methods of teaching. This ought not to be. One of the big tasks of the day is the task of bringing the schools of the Church up to public-school standards.

A Low Percentage of Efficiency. Modern business has developed scientific methods of measuring efficiency and of expressing it in percentages. If a business house is

selling a machine for extracting the sugar from beets, it will tell the public just how efficient the machine is. If it can save one hundred per cent of the sugar in the beets, it will have a ready sale. If the machine is able to extract only fifty per cent of the sugar from the beets, it cannot be sold. It will be looked upon as a crude and useless contrivance, a relic of pioneer days.

Educational work can also be measured in percentages to a certain extent. The work of our public schools is estimated in that way. What would the percentage of efficiency of the church school be? We are able to estimate it. It would be fair to state that a church school which is one hundred per cent efficient will reach all the pupils which rightfully belong to it, and will so instruct them, and influence them, that they will become intelligent and devoted members of the Christian Church. Public-school efficiency is measured in a similar way. A public school enrolling all the children of school age in its district would be considered one hundred per cent efficient in the matter of enrollment. If it brought all of its pupils through to intelligent citizenship and worthy character, it could claim 100 per cent efficiency in its educational work. How is it with the Sunday school in these matters? The Sunday schools of America are reaching at any one time only about forty per cent of the children dependent upon them for religious instruction. In the matter of enrollment they are only forty per cent efficient. Not more than forty per cent of the pupils who are enrolled in Sunday schools ever become Church members. So the Sunday schools are again only forty per cent efficient in their efforts to bring Sunday-school pupils into Church membership. In their whole task of reaching all the children and bringing them all into the Church they are consequently only about sixteen per cent efficient. What would a farmer do with a mower which cut sixteen per cent of the grass and left eighty-four per cent standing in the field? What would a carpenter do if six of every seven houses he tried to build fell down before they were completed?

We must have a more efficient educational program in the Church. The interests of God's Kingdom demand it. These statements have been made in order that boys

and girls may know the truth about the educational work of the Church and may address themselves to the task of rearing a larger and better program of religious education than their forefathers have provided.

The Weakest Spot in the Protestant Church. Jesus emphasized the importance of the child in all plans for the building of God's Kingdom on earth. In theory the Protestant Church is dedicated to these ideals of Jesus, but in practice it has fallen far short of them, as we have seen in the preceding paragraphs. The Protestant Church has not placed the child in the midst. Church buildings have been constructed without much thought of making them suitable for educational purposes. Ministers have been educated without much thought of giving them the preparation they need for the educational leadership of a church. All things considered, the educational program is the weakest spot in the Protestant Church. It is the cause of the Church's most pathetic failures in the congested and foreign-speaking sections of our great cities and the cause of its steady decline in the open country. It has failed to build an educational program which meets the needs of the situation. In our next lesson we are to study some of the forward steps toward a more adequate program which have lately been made by the Protestant Churches.

WHY TOM BOYD WISHED TO QUIT SUNDAY SCHOOL

Tom Boyd was twelve years old. He had just been promoted from the Junior Department of the Sunday school to the Intermediate Department. One day he did not begin to get ready for Sunday school at the usual time and his father said to him: "Tom, it is time to get ready for Sunday school, you had better hurry." Tom replied that he believed he would not go that day. His father made inquiry as to why he wished to remain at home and Tom said: "Aw, I don't want to go to Sunday school any more. I'm too old to go, and besides they don't teach you anything. What's the use of going?"

Tom had been fairly well satisfied in the Junior Department. The Department met by itself and his class had a little room of its own. His teacher happened to

be a woman who had received training for public-school teaching and she knew how to awaken the interest of her pupils. But in the Intermediate Department things were different. The Intermediates met in the main room with all the other Departments of the school. A dozen classes had to recite in the same room. Tom's teacher was a conscientious, elderly man, but he did not know very much about teaching, especially about teaching boys. Sometimes the superintendent was troubled because he had many more classes than he had teachers. At such times he usually came to Tom's teacher, who was faithful in his attendance, and would ask him to take in another class with his own. Tom's teacher did not have a very strong voice and sometimes he could hardly be heard above the general uproar produced by so many teachers trying to teach at the same time and near one another.

Sometimes the boys grew restless and mischievous and paid no attention to their teacher, because they could not hear what he was trying to say. Not knowing what to do when his pupils were inattentive, the teacher did nothing at all, but went on as he had always done. Tom wondered why he should go to Sunday school. In his public school, he had the best teachers available and the best textbooks money could buy. He had a well-furnished, well-lighted, and quiet room in which to study and recite. There were blackboards, and there was a shop where all kinds of interesting tasks were assigned the boys, with tools for doing the tasks and teachers to give them information and guidance.

As Tom compared his Sunday school with his public school, he could not help seeing how poor the church school was in comparison with the public school. He decided that it was not worth while to go to Sunday school.

Tom's father was a wise man and he talked matters over with his son. He showed him that the Sunday school, with all its imperfections, is still the greatest recruiting force of the Church. He quietly, but firmly insisted on his son's going to Sunday school. From that morning Tom's father began to think more seriously than he had ever thought before about the needs of the

church school. He had not been in Sunday school himself for a long time and he began to wonder whether he ought not to be there regularly. He began to make inquiries concerning what progressive Sunday schools were doing, and so it came about that Tom's Sunday school in time became a more interesting and a more profitable institution.

SUPPLEMENTAL LESSON MATERIALS

1. "Handbook for Presbyterian Pioneers." (Secure from the Department of Home and Church of the Board of Christian Education of the Presbyterian Church in the U. S. A., Witherspoon Building, Philadelphia.)
2. "A Thousand Point Standard for the Church School." (Board of Christian Education.)
3. Bulletins on Daily Vacation Bible School and Week Day Church School. (Board of Christian Education.)

SUNDAY SESSION

A NEW CHURCH SCHOOL PROGRAM WHICH IS COMING INTO EXISTENCE

Neh. 8:1-8

Our Scripture lesson tells of a Bible school organized by Ezra the scribe, among the Jews who had returned from Babylon to Jerusalem. It was like a great open-air Sunday school. It was attended by men and women and by children who were old enough to understand what was being taught. Before the water gate was a large level place and here a platform of wood was erected upon which Ezra stood and read portions of the Old Testament. The reading began in the early morning and it lasted until noon. Ezra had a number of helpers and evidently the people divided into classes to study what Ezra had read. These classes were taught by Ezra's helpers.

This Bible school of Ezra's may be regarded as the beginning of our own church schools. The plan which



AMERICANIZATION PAGEANT

Week-Day Church School, Oak Lane Presbyterian Church, Philadelphia, Pa.

Ezra began has been continued with many modifications all through the following centuries. Teaching the Old Testament became a regular part of the synagogue service. When the Christian Church was formed, teaching was given a large part in its program. In the Early Church there were catechists who gave all their time to teaching children and others the fundamental truths of the Christian faith.

Up to the time of the Protestant Reformation, and to a certain extent after that movement, education was largely under the control of the Church and all who received any education received considerable religious instruction. In America the separation of Church and State has made it impossible to teach religion in the public schools. A great task has thus been thrown upon the Church in America, the task of building a church program of education as efficient as our public-school program and working in harmony with it. In this lesson we are to study some of the attempts which the Churches are making to build such a program.

The Daily Vacation Bible School. It used to be thought that summer was a time when the educational work of the Church must be partially or wholly suspended. It has been shown that Summer presents opportunities for supplementing the church-school program rather than the necessity for curtailing it. Daily Vacation Bible Schools are carried on during the summer vacation season. They are usually held every day of the week for four or five weeks and their sessions very often are from nine in the morning to noon. With such a school, churches are able to give their pupils more religious instruction than is given in a whole year of Sunday-school work. The vacation work is especially valuable because the periods are much longer than the Sunday-school periods and they come in consecutive days.

Some of the vacation schools spend nearly all their time in studying the Bible. Others have Bible stories, but give their pupils other stories than those found in the Bible and likewise provide handwork for the pupils. Most of the vacation schools have outings for the pupils, athletic events, and closing exhibitions to which the parents of the pupils are specially invited.

The Week-Day Church Schools. Another supplemental agency for the educational program of the Church is found in the week-day church school. These schools run throughout the public-school year. In some cases they hold sessions one hour a week, in other cases two, or more hours, a week. In some cities the pupils of the public school are dismissed from their classes to attend the church schools.

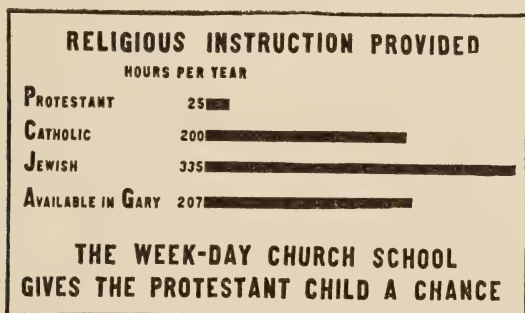
The movement for week-day religious instruction has grown very rapidly and it seems certain to become a standard method of securing religious instruction for school children in our country. In many of the week-day church schools the teachers are paid. Good textbooks are usually provided and the work of the classes brought up to public-school standards.

Summer Camps. Churches are beginning to realize the great educational opportunities offered by summer camps for boys and girls. In camp life the children come into peculiarly close touch with their leaders. They go on walks together. They sit together about the camp fire at night. They are together at their meals. If these leaders are godly men and godly women they have an opportunity to teach which is second in its importance only to the opportunity of parents in the home.

Solving the Time Problem. In the preceding lesson we saw how meager is the time provided for religious instruction by the customary educational program of the individual church. By taking advantage of the Daily Vacation Bible School, the week-day church school and the summer camp, churches can solve this time problem. Instead of the meager twenty-five hours a year they have been providing, they can provide more than two hundred hours a year of religious instruction for their children and young people. With this fundamental problem out of the way, churches can go on to build a church-school program which will be adequate in other respects.

Solving the Enrollment Problem. We saw in the preceding lesson that the Protestant Churches were reaching only about forty per cent of the children and young people rightfully belonging to them. The agencies which we have mentioned in this lesson are able to solve this enrollment problem as well as the time

problem. By putting on a week-day church school system coöperating with the public-school system, the churches of almost any community can succeed in reaching practically all the school children with religious instruction. It is being done, not in one community, but in many. In the State of New York at least twenty towns are carrying on church-school systems which reach practically all of the children attending the public schools. In one town the enrollment in the church schools is twenty-five per cent larger than the enrollment in the public schools. Several towns in Illinois and several in Kansas are doing as well as the towns in New York. If all the cities, towns, and country communities of our nation will follow the good example set by the cities and towns which have been mentioned, one of the greatest problems of America will be solved. Religious education will be brought to all the school children of the land.



Working Toward a More Unified Program. The educational program of the Church has been not only meager, but also scattered. Such agencies as the Sunday school and the Christian Endeavor societies have existed side by side within the same church without any plan for united action, without common goals, without a division of labor. Consequently there have been overlappings and confusion and sometimes unfortunate competition between rival organizations. There is now a movement toward a church school which shall have within its program all that is needed for the religious nurture of the children and youth of the Church. The educational work

of the Church is being unified and the inefficiency due to a poorly arranged and sadly divided program is beginning to disappear.

THE SALVATION OF TRINITY CHURCH

Thirty years ago Trinity Church was one of the strong churches of San Francisco. It had a large Sunday school and its auditorium was filled at the morning and evening preaching services. Five years ago this same church was nearly dead. It could hardly maintain itself and everything indicated that it would soon be gone. A little group of people still gathered in the church Sunday morning to worship, but they looked very lonely scattered over the large auditorium. In the evening there were so few that the services were held in a basement room. The Sunday school had likewise gone downhill. The leaders of the congregation talked of disbanding and selling the church property. They felt they must at least seek some community more favorable for the life of the church.

What had happened? Had nearly all the people left the part of the city where Trinity Church was located? Some had moved away, it is true, but many more had come to the district than had moved away from it. In fact the district had increased in population fourfold during the time that the church was declining. People of a different type had settled about the church. Italians, Germans, Scandinavians, Russians, and many others had taken the places of the American people who moved away, and had filled up the vacant places of the district to overflowing.

With all these changes Trinity Church tried to go on without change. It still maintained morning preaching service, evening preaching service, midweek prayer meeting, and Sunday school. It lost contact with the community. The church was like a noble tree from which a flood had washed away the surrounding soil leaving another and a lower soil, but a rich soil withal, in the place of that which it had removed; and which had left the tree standing high and dry above the surrounding plain. The puzzle was how to get the tree down and safely rooted in its surrounding and newly formed soil.

A new era began for Trinity Church when some young men connected with it undertook a Daily Vacation Bible School. They advertised the school so well and made its work so interesting that before the close of the term hundreds of boys and girls had enrolled. On the closing night they had an exhibition. On tables in the classroom were displayed articles which the pupils had made in the school. The pupils gave some dramatizations of Bible stories. That old Sunday-school room which had not been filled for many a year was full that night, full of people of all nationalities and all descriptions. Many of the children who had been in the Daily Vacation Bible School came into the Sunday school. It was decided to carry on the Daily Vacation Bible School program throughout the year, and the church thus made a beginning of week-day religious instruction. Other agencies for reaching the children and young people were organized. The foreign-speaking people began to find out that Trinity Church was a great friendly center where they could find help in many ways. They found there classes where they could learn the English language, classes where they could learn how to make clothes like those the American people were wearing, and kindergarten classes where they could leave their young children when they were at work in the factories.

At the present time Trinity Church has regained all its lost ground. More people pass in and out of its doors than ever before in its history. They are learning, too, what it means to be a true follower of Jesus, learning it in the best way possible, through contact with those whose hearts are full of the spirit of Jesus. Trinity Church declined because its program, especially its educational program was not well suited to the people in the midst of whom it was located. It revived when the right kind of educational program was organized.

THE LESSON PRAYER

We thank thee, our Father in heaven, for the Christian Church and for the schools which it has organized for teaching people the truths of the Christian religion. We ask thee to help us to be faithful in our church school

duties. We would do our part in making the schools of the Church all they ought to be. Amen.

SUPPLEMENTAL LESSON MATERIALS

1. "Unfinished Business," Eastman. Chapter VI.
2. "Presbyterian Young People's Service Program," Board of Christian Education (leaflet).
3. Make a further study of the bulletins on Daily Vacation Bible Schools and week-day church schools.

EXPRESSIONAL SESSION

SETTING UP NEW GOALS FOR OUR CHURCH SCHOOLS

Acts 10:1-36

Our Scripture lesson tells how Peter was brought to see that God is no respecter of persons. Peter had been brought up to think of the Jews as God's chosen people and so they were; chosen for a great task. But Peter did not think of them as chosen in that way. He had been taught to think of the Jews as being especially near to the heart of God. He thought of God as loving the Jews especially and bestowing special favors on them. He felt this so keenly that he did not wish to have much to do with people who were not Jews.

It may seem strange that Peter kept all these ideas and all these prejudices during his three years with Jesus, but such was evidently the case. Ideas and prejudices lodged in our hearts and minds in childhood are exceedingly hard to eradicate. The fact is that Peter had become accustomed to living according to certain standards and it was hard for him to leave the old standards for the new. One of his standards had forbidden him to enter the house of a Gentile or to eat at a Gentile's table.

The verses which we have chosen tell us how Peter finally left his old standards for the new. God had to send a special dream, or vision, to Peter before he could understand the matter. He had to bring Peter into con-

tact with a Roman captain who was such a good man that Peter could not help seeing that he ought to treat him as a friend even though he was a Gentile.

It is somewhat like this in the work of the Church. People become accustomed to certain standards, so accustomed to them that they seem almost sacred. The best way to abandon the old standards which are no longer adequate and to adopt the new, is to give these conservative Church members a vision of something better than they have ever known. Some of the members and officers of Trinity Church, concerning which we studied in the preceding lesson, held desperately to the old standards of Church work. Most of them were won to the new methods when these methods demonstrated their efficiency.

SOME FACTS TO BE DISCUSSED IN THE MEETING

Millions of pupils in the public schools of the United States are not enrolled in the schools of any Church. Their education is of an imperfect type, for no one is truly educated if his religious capacities are left undeveloped.

The responsibility for religious education in our nation rests upon the home and the Church. The State, however, ought to coöperate heartily in the matter by granting a part of the child's week-day time for religious education.

It is said that the educational influences about the American child stand in the following order: the home, the public schools, the moving-picture shows, the Church. Where ought the Church to stand?

REVIEW QUESTIONS

1. Show that Moses was interested in religious education.
2. Why is an adequate amount of time for teaching an important matter in religious education.
3. Show that the church school receives inadequate financial support.

4. Why is religious education the weakest spot in the Protestant Church?

5. What was Ezra's Bible school, and why was its organization an event of much importance?

6. What is a Daily Vacation Bible School? A week-day church school?

7. Show how the time problem is being solved.

8. Show how the enrollment problem is being solved.

BIBLE VERSES

Prov. 22:6; Mark 9:36, 37; 10:13-16; Luke 2:40; II Tim. 3:14, 15; Deut. 6:20-25; Matt. 13:51, 52; 28:19; Eccl. 9:10; Eph. 4:11.

TOPICS

1. The different lesson systems for the Sunday school. (Uniform, Closely Graded, Departmental. Explain each and show advantages of graded courses.)

2. Two parables which teach the necessity of new methods and new standards. Matt. 9:14-17.

3. Jesus' directions concerning how new truths and new methods are to be tested. John 16:12-15.

4. Ways in which we can help our church school.

5. The "Thousand Point Standard" and goals which our school should set up. (Secure a copy of the Standard from the Board of Christian Education.)

PROJECT

Have the class study the "Thousand Point Standard" and choose some part of it as a goal toward which they are to strive.

SECTION II

TASKS IN OTHER LANDS

"He shall have dominion also from sea to sea,
And from the River unto the ends of the earth."—
Ps. 72:8.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isa. 11:9.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."—Matt. 28:19, 20.

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."—Acts 1:8.

CHAPTER X

SOUTH AMERICA, THE NEGLECTED CONTINENT

WEEK DAY SESSION

A GLANCE AT A NEGLECTED TASK

John 4:1-4, 39-42

We have been studying some spiritual problems of our own country, problems which must be solved if our country is to fulfill the plans of God. We have been looking at some great tasks, tasks which must be performed if our nation is to be an instrument for establishing God's Kingdom on earth. Not all of the tasks of American Christians are confined within the boundaries of the United States. We must labor on at our home tasks, but at the same time we must take hold of other vast undertakings for God in distant regions of the earth. The lessons which we are now to study have to do with these tasks in other lands. In this chapter we are to study about our neighboring continent, South America. Because so little mission work has been done in South America it has been called "the neglected continent."

Jesus and the Samaritans. As an introduction to our study of South America and our relations with that continent, we turn to one of the New Testament passages which tells us about Jesus and his relations with the people of Samaria. One day Jesus and his disciples decided to leave Judea and return to Galilee. Now when the Jews of Galilee went back home after attending the great feasts at Jerusalem, they were accustomed to start eastward, descending into the deep gorge of the Jordan by way of Jericho. Crossing that river they traveled up its eastern bank until they came to the Sea of Galilee, where they forded the river to its western bank and then climbed the long hills back to their homes in the Galilean highlands. It was a roundabout course and a very

uncomfortable one, since the Jordan valley was hot and unhealthful for a large part of the year.

It is probable that the disciples wished to return to Galilee by the route we have described, but Jesus seems to have insisted on a direct course from Jerusalem to Galilee through Samaria. The Jews made the long detour in order to avoid setting foot on the soil of the despised Samaritans. Jesus would have nothing to do with such prejudices and that is why John says of him, "He must needs pass through Samaria."

On that journey Jesus talked with a Samaritan woman by Jacob's well at Sychar and he turned her toward the light of Christian truth. He entered into a Samaritan village and spent two days there, and as a result of his visit many of the Samaritans believed on him and accepted him as the Saviour of the world. It may be helpful to us to think of our relationships to the people of South America as somewhat like the relationships of Jesus and his first followers to the Samaritans. The Samaritans differed from the disciples in race and religion a good deal as the people of South America differ from us in race and religion. The Jewish people had for many centuries thought of themselves as superior to the Samaritans, and had failed to make any effort to help these neighbors.

A Continent of Vast Extent and of Unmeasured Resources. South America is only a little smaller than North America. As a home for mankind it may ultimately be proved to be better suited for the support of a great population than is North America. Its resources are simply immeasurable. It has no vast and frozen tundra as is found in North America. It has higher mountains than North America, but they occupy for the most part a comparatively narrow strip along the western coast. It has some deserts, but its arid regions are not so extensive as the similar areas of North America. Moreover, its mountains and its deserts are stored with minerals of priceless value. Its forests are among the most extensive in the world, and they have hardly been touched by the ax. The physical as well as the spiritual development of South America has been neglected, but a new era of development for the continent is at hand.

Why the South American Continent Has Been Neglected. The physical development of South America has been delayed by such hindrances as the ruggedness of its western mountains, the density of its forests and the unhealthful climate of some of its lowlands. The continent likewise lies somewhat off the established routes of civilization. It takes almost four times as long to travel from New York to Buenos Aires as it takes to travel from New York to London. South America has also lacked that sturdy race of Anglo-Saxons, Scandinavians, and other northern peoples, who have done so much to develop North America.

The slow spiritual development of South America and the present low condition of the continent as concerns education and religion are due in part to the causes which have been named as operating against the physical development of the continent. But there is a deeper cause. North America was settled by Puritans, Huguenots, Scotch and Irish Presbyterians, and other Protestant peoples, for the most part. South America was settled by Roman Catholics. Whatever may be our opinion of the Roman Catholics who are our neighbors in the United States, we can hardly escape the fact that in countries where the Roman Catholic Church has had full control, neither education nor religion of a high order has flourished. It has been thus in South America. For some centuries the leaders of the Roman Church had no opposition in South America from any competing Protestant body. To-day the people are sunk in vice, superstition, and ignorance. In most South American countries from eighty to ninety per cent of the people can neither read nor write. Drunkenness and immorality abound. A few of the people are rich but the multitudes are poor.

Some Protestant people have hesitated when it was proposed to establish missions in South America, and that is one reason why the continent has been so long neglected. They hesitated because they did not wish to be considered as trying to tear down another Christian denomination. It would seem, however, that the great needs of the South American people must justify the Protestant Churches of our nation in establishing missions in South America, even though the continent is

claimed by the Roman Catholic Church. The interests of God's Kingdom seem to make it necessary.

Why the Task of Helping South America Belongs Peculiarly to American Christians. There are many reasons why the Christians of our country are under especial obligations to help South America. The closest relationships of the South American countries are with our country. They trade chiefly with us. Nearly all of them are republics and, whether they will admit it or not, they are looking to us for suggestions and for ideals. We of all the nations of the earth are best able to give them a helping hand. The nations of Europe are prostrate as a result of the World War. Some of them are torn by internal dissensions. Our nation is great and strong. We can, if we will, lend a hand and help our southern neighbors up to a plane of stable government and Christian civilization which will make the neglected continent one of the foundations on which God can rear a universal Kingdom of justice and brotherhood for all mankind. Shall we look on these neighbors as the Pharisees looked on their Samaritan neighbors, or shall we look on them with the compassion and love of Jesus?

The Help Which South America Needs. South America needs our help in education. There have been for centuries certain schools for the children of wealthy people in most of the countries in South America, but the common people have been almost wholly neglected. A few mission schools scattered here and there will do great things for the continent. They will introduce high standards of teaching. They will train teachers for the schools carried on by the various governments.

South America needs physicians. In many sections the people are as completely without skilled medical aid as are the people of central Africa. Hospitals are exceedingly scarce, and the few that have been established are for the most part poorly equipped and lacking in trained leadership.

Above all, South America needs our help in laying hold upon the great, fundamental truths of the gospel of Jesus. His ideals of service and purity must be given to the people of that continent. They must be set free from the bondage of sin and superstition by faith in the

Saviour of the world whom they have either not known at all, or have seen but darkly. In the interior regions of the continent are millions of Indians who have never even heard the name of Jesus.

RAFAEL BERNAL FINDS A FRIEND

Rafael Bernal was a twelve-year-old boy who lived in Barranquilla, on the northern coast of Colombia. Rafael's mother had died many years before and his father had married again. The lad's father was away from home a good deal, and thus the training of the boy fell largely into the hands of the stepmother. The two did not get along well together. Rafael came to believe that his best policy was to outwit his stepmother whenever he could.

One day the stepmother told Rafael's father that she could not get along with the boy any longer. "He must be put in some institution where he will be made to mind," she said. Rafael himself was secretly plotting to run away from home and there is no telling what might have become of him had not his father that day come across a fortunate bit of information. His father had heard of a school which some Protestant missionaries from North America were conducting. He was told that the school was very successful, that the boys learned there not only the lessons contained in books but also the more important lessons of manliness and diligence. So he told his wife to take the boy to the missionaries' school.

The next morning the stepmother appeared at the school. She told the teachers that the boy was a thief, that he could not be trusted in any way, and that they were to keep him locked up in the school. She refused to give her stepson any spending money, and told the teachers that they were at liberty to punish him in any way and to any extent they saw fit.

With this somewhat uncomplimentary introduction the stepmother withdrew. Young Bernal was soon after ushered into the presence of the school principal, Dr. W. E. Vanderbilt. The lad expected to be severely lectured. He expected to be told about the punishments he

would receive if he disobeyed the rules of the school. To his surprise he found himself in the presence of a gentleman who talked with him kindly. Dr. Vanderbilt told the boy that he was going to trust him fully. He asked about the lad's spending money, and being told that he had none, he said that each boy in the school was allowed to have two cents a day to spend as he liked, and that this custom was continued as long as the boys showed themselves to be diligent and trustworthy students. Rafael responded to such treatment, and before the end of the year his name was on the honor roll. He is day by day laying hold of ideals which are new to him. He is becoming a man who will help to make a better South America.

This story illustrates what is being done in scores of mission schools in South America. By reaching the boys and girls the missionaries are making a better land.

SUPPLEMENTAL LESSON MATERIALS

1. Write to the secretary of Missionary Education of the Board of Foreign Missions, 156 Fifth Ave., New York City, asking for copies of missionary letters for Sunday schools. Letters from South American missionaries may thus be obtained for use in the class.

2. "Pen Picture of the Central Brazil Mission."

3. "Pen Picture of the South Brazil Mission."

4. "Pen Picture of the Chile Mission."

5. "Pen Pictures of the Colombia and Venezuela Missions."

(The "Pen Picture" series of missionary booklets can be had from the Board of Foreign Missions of the Presbyterian Church, 156 Fifth Ave., New York City. The price is fifteen cents each. They contain much interesting material which may be assigned to pupils as supplementary work.)

6. The Annual Report of the Board of Foreign Missions. (This report should be secured from the above address. If the latest issue of the report is used, it will enable the teacher to bring much fresh and interesting material to the class.)

7. Lantern Slides: "The Gospel Under the Southern Cross" (70 slides).



TELLING THE PARABLE OF THE SOWER IN THE HARVEST FIELDS OF CHILE

SUNDAY SESSION

TAKING UP THE NEGLECTED TASK

Acts 8:4-8, 14-17

Not long after the Day of Pentecost the followers of Jesus took up a task which the Jewish people had neglected for five hundred years. A great persecution of the Christians had arisen in Jerusalem and throughout Judea. Some of the Christians fled into Samaria and preached the gospel there. Philip, one of the deacons of the Jerusalem church, was especially successful in winning the Samaritans for Christ.

After a time the Christians who were still dwelling in Jerusalem heard about the great work Philip was doing in Samaria and they sent Peter and John into that region. It was not very long before this that John had wished to call down fire from heaven to destroy the Samaritans, but now he was willing to risk his life to save them. He had learned to think of Samaritans as his Master thought of them. His prejudices were gone and love ruled his life.

It is thus that the Christians of our land will be led to take up their long neglected task in South America. They must become like their Master in sympathy, brotherliness, and zeal for service. There are some such Christians among us and the number is increasing. In this lesson we are to learn something about what these Christians are doing for their South American neighbors. We shall glance at what is being done in a few South American countries as illustrations of what is being done in the continent as a whole.

Chile and the Chileans. Chile occupies a long, narrow strip on the western coast of southern South America. Averaging only about ninety miles in width, the territory of Chile stretches along the Pacific coast for two thousand six hundred miles. It is long enough to reach from Halifax, Nova Scotia, to Liverpool, England. Extending from a point well within the tropical regions, it reaches south almost to the antarctic regions. Moreover, in its narrow width it rises from sea level up to

some of the loftiest peaks to be found in the Western Hemisphere. Chile has, therefore, a great variety of climatic conditions. There are deserts where rain seldom falls, and other sections where the rainfall is exceedingly heavy, resulting in vast and dense forests. With her lakes, forest-clad hills, and snow-capped mountains, Chile is a land of rugged and sublime scenery.

The population of Chile is about 4,000,000, most of the people being of either pure Spanish descent or Spanish and Indian mixed. The people of Chile are among the most industrious and progressive to be found in all South America. The predominant religion is Roman Catholic, but many of the leading people of the republic are friendly to Protestantism. Spanish is the language of the country, though there are many Indian words in common use.

It is evident to most visitors to Chile that the Chileans have a deep admiration for the United States and that they are modeling their nation after ours. They have made a beginning in child-welfare work, and the sentiment for prohibition is growing, especially since the adoption of the Eighteenth Amendment in our country. Dry zones have recently been established around some of the great mining centers of Chile.

Protestant missions in Chile began in 1846, when David Trumbull came to Valparaiso and began work under the Seaman's Friend Society and the American and Foreign Christian Union. Supported by these two organizations he gave more than forty years of service to South America. The Presbyterian Church now has well-established mission centers at Santiago, Valparaiso, Concepcion, and Taltal. The Methodists and Baptists, as well as several interdenominational missionary societies, are also carrying on extensive missionary enterprises. The work is not yet of large proportions, but is of very great importance, since it is demonstrating that the gospel of Christ can be brought to the Chileans and that they respond to it.

Brazil, a Portuguese-Speaking Republic. That portion of South America which now constitutes the nation of Brazil was first seen by Europeans when the Portuguese navigator, Pedro Cabral, sailed along the coast, in the

neighborhood of the present site of Bahia, in the year 1500. He took possession of the newly discovered land in the name of the king of Portugal. For nearly three centuries Brazil was a Portuguese colony. Then the rule of the mother country was thrown off, and it became a monarchy ruled by an emperor. Some sixty-seven years later, that is in 1889, Brazil became a republic.

It thus came about that, while Spanish is the leading language in most other South American countries, Portuguese is the leading language of Brazil. Many other languages are spoken, since Brazil is a nation of many different races. There are great numbers of Indians in the interior, and many of them still speak their native tongue. Great numbers of Negroes are found in the states bordering the Atlantic. They are the descendants of slaves brought from Africa.

Brazil is by far the largest country of South America. It is almost as large as the United States. It has one state, Matto Grosso, which is larger than Texas. The population of Brazil is about 22,000,000. It is a country of vast, undeveloped resources. Although lying for the most part within the torrid zone, it has a temperate climate in many sections. The high plateaus of the eastern regions are not oppressively hot at any season. On them wheat, corn, and other crops, of the temperate zones are raised. The valley of the Amazon is covered with one of the greatest forest growths in the world. Towards the south there are extensive prairies which are as yet occupied by only a few cattle raisers with their herds. Everything indicates that the republic of Brazil is just at the beginning of its career as a nation. In its industrial development it stands where the United States stood a hundred years ago. All these facts have a bearing on the mission problem. They help us to see that now is the accepted time for pushing Protestant missions in this great country.

The first efforts to establish Protestantism in Brazil were made by the Huguenots in 1555. Fleeing from dreadful persecutions in their native land, these heroic French Protestants came to various countries of the New World. Some settled in the colonies which afterward became the United States of America. Some settled in

Brazil. The Huguenots who settled in North America became in many instances our leading citizens. Persecutions followed those who settled in Brazil. They were imprisoned and some were killed. The Protestantism which they brought to South America was ruthlessly destroyed. For nearly two hundred years the Protestant religion was not allowed to gain a foothold in Brazil. The Roman Catholic Church had everything its own way.

About the year 1855 a Scotch physician came to Rio de Janeiro. He soon built up a large medical practice, for the need for the services of a skilled physician was great. But he did something besides minister to the physical needs of the people. He distributed the Scriptures. He gathered the people and talked to them about the fundamental truths of the Christian religion. His work resulted in the organization of two Congregational churches and these two have since grown to twelve.

The Presbyterian Church now has sixteen regular mission stations in Brazil. The work of these stations in many cases extends to many outlying points where mission work has been started. Some of these stations have become strong enough to assume self-support. There is thus being built up a native Protestant Church which is self-supporting and self-governing. This is a matter of very great importance. It leads the people of Brazil to feel that Protestantism is not a foreign religion which is being forced upon them, but a religion of their own, and the hope of their nation.

Colombia, a Rich and Fertile Country. The republic of Colombia occupies the northwestern corner of South America and touches both the Caribbean Sea and the Pacific Ocean. It consists of two nearly equal portions. One of these sections consists of lofty mountain ranges with rich and fertile valleys and high, cool plateaus scattered among the mountain chains. The other section is low and level, covered with grasslands at the north and extending into the great forests of the Amazon at the south.

Presbyterian missions were begun in Colombia in 1856. This was the first effort of the Presbyterian Church to plant the Christian faith in South America. Civil war

broke out in Colombia at about the time our own Civil War began. The civil wars of Colombia, unlike our own great conflict, were long continued. They lasted almost continuously for more than fifty years. The development of this naturally rich country was greatly delayed. Through all the turmoil the missionaries held to their posts. Early in the twentieth century Colombia succeeded in establishing a more stable form of government, and at the present time the mission work is promising. The Presbyterian Church is the only Protestant body carrying on missions in Colombia. Six mission stations are maintained. There is a growing appreciation of the work of the missionaries. There is need for a larger program of mission work. Medical work, educational undertakings, and evangelical preaching ought to be put on a larger basis.

Venezuela and Its Needs. Venezuela occupies a wedge of country lying east of Colombia. The low-lying regions of the coast are hot and fertile. Farther inland the climate becomes more temperate because of the increased elevation. Carácas, the capital, lies on a plateau 3,500 feet above the sea and has a climate like an endless June. Farther inland there are vast stretches of grasslands, which extend to the frontier of Brazil. Venezuela is an extensive country, larger than most people think. It is as large as all the New England States with New York, New Jersey, Pennsylvania, Ohio, Indiana, and Illinois thrown in. It is one of the most thinly settled countries of South America, although it has resources sufficient to support a very large population.

Venezuela is a very needy country. Eighty-five per cent of its people cannot read or write. Although it is on the whole a healthful country, the death rate is very high. Its spiritual needs are greatest of all, for the people have walked in spiritual darkness through many years. What the Venezuelan people are capable of becoming is shown by their national hero, Simon Bolivar, who is sometimes called "The Washington of South America." Under the leadership of Bolivar, five South American republics won their freedom from the rule of Spain.

The Presbyterian Foreign Mission Board is the only large and strong organization carrying on mission work

in Venezuela, and it has only one station, that at Carácas. A little work is done by organizations like the American Bible Society, but the burden of responsibility for winning this great country to the Christian faith rests upon the Presbyterian Board of Foreign Missions.

MRS. PHILLIPS MAKES A NEIGHBORLY CALL

Mrs. Phillips is a missionary in Carácas, Venezuela. In a letter to the Sunday-school pupils of America she has told something of her work. She described an afternoon call which she made in a certain section of Carácas. The streets over which she passed were narrow, crooked, and full of steep places as they crawled about over the mountain side. Everywhere ragged children gathered to see the strange, foreign lady. All the children were dirty, some quite without any sort of clothing.

Mrs. Phillips climbed down a street over rough earthen steps to where a brook was rushing among the big rocks which nearly filled its channel. She found a board which led as a rickety bridge out to a stone in the center of the stream. From there she managed to get across the creek by jumping from stone to stone. At last she reached the house of the people she had come out to visit. At her knock the rough plank door was pulled open, revealing one small room in which many people were accustomed to live. The house was nothing but a rude hut made of mud.

If you had been there when Mrs. Phillips entered, you would have witnessed something interesting and beautiful. A young woman came forward to greet Mrs. Phillips and in her greeting there was all that warmth of love with which Christians are wont to greet one another in lands where the followers of Jesus are few. This young woman was only seventeen years old, yet she had been married for two years. She had become interested in the mission and had developed into as earnest and noble a Christian as can well be imagined. She was a faithful attendant at all the services of the mission. Under her influence her husband and other members of the family had become interested in the Protestant faith, and had begun to attend the meetings at the mission.

THE LESSON PRAYER

Our Father in heaven we pray that thou wilt bless the work of the missionaries in South America. Help them to win many to the way of life which thou hast prepared for thy children through Jesus thy Son. We ask thee to bless the work of our own denomination and the work of all other denominations which honor thy Son and which are represented by missionaries in South America. Teach us to see the needs of these countries about which we have been studying and give us a spirit of unselfishness which will cause us to support the work of our Church there as it ought to be supported. Amen.

SUPPLEMENTAL LESSON MATERIALS

1. "Makers of South America," Daniels.
2. "South American Problems," Speer.
3. "Pen Pictures of the Colombia and Venezuela Missions."
4. "Pen Picture of the Chile Mission."
5. "Pen Pictures of the Mexico and Guatemala Missions."
6. "Pen Picture of the South Brazil Mission."
7. "Pen Picture of the Central Brazil Mission."
8. Lantern Slides: "The Gospel Under the Southern Cross" (76 slides). "Our Neighbor Mexico" (58 slides).
9. Secure a map of South America, or draw one on a large sheet of paper and locate all the mission stations mentioned in the "Pen Pictures" which were recommended in the preceding lesson.

 EXPRESSSIONAL SESSION

PHARISEE OR CHRISTIAN?

John 4:5-26

When Jesus spoke to the woman of Samaria, he broke one of the long-established social standards of the Jewish people. For a Jew to speak to a Samaritan man was not

considered good form by the Pharisees, but to speak to a Samaritan woman accidentally met as a stranger was to their notion an unusual breach of etiquette. Jesus brushed aside all these false standards. He would not permit them to hinder his work of helping people to find a better way of life. He did not hesitate to drink from a water jar which had been touched by the hands of a Samaritan woman. If a Pharisee were on the street and his garments touched a Samaritan, he would go home and change his clothes and wash his hands and imagine himself unclean for the rest of the day.

The spirit of the Pharisees has not passed away. Even some professed followers of Jesus manifest it to a certain extent. It is the spirit which causes a person to hold aloof from others with a "holier-than-thou" attitude. It is the spirit which causes a person to take little interest in missionary enterprises. It is quite the opposite of the Spirit of Jesus. A person with a Pharisaic spirit will not be much interested in the spiritual welfare of people in far-away South America. Those who have caught the spirit of Jesus will be interested in every effort to uplift their fellow men, no matter where their fellow men may dwell.

SOME FACTS TO BE DISCUSSED IN THE MEETING

The greatest stretch of unevangelized territory in the world lies in the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Bolivia, and Paraguay.

In natural resources the portion of the Western Hemisphere south of the Rio Grande is probably the richest region on earth. Yet that whole region is deeply blighted with poverty and illiteracy and cruel injustice; a colossal illustration of the fact that righteousness is essential to any real material prosperity.

The presidents of five different South American republics have officially requested that Protestant missions be organized within their territory.

REVIEW QUESTIONS

1. Why is South America called "the neglected continent"?

2. Why has the material and spiritual development of South America been neglected?

3. Name some reasons why we should help the people of South America.

4. Describe the geographical features of Chile and tell what you can of its people.

5. Give some facts concerning the Protestant missions of Brazil.

6. Tell something about the mission work in Colombia.

7. Who was Simon Bolivar? Tell something about mission work in Venezuela.

BIBLE VERSES

James 3:17; I Peter 2:1, 2; Phil. 2:5-8; Col. 3:12-14; Matt. 10:24, 25; Luke 12:1; 22:24-26; Rev. 2:19; Gal. 5:13; 6:10.

TOPICS

1. How God taught Jonah the missionary spirit. Jonah 1:1-16; chs. 3; 4.

2. Simon Bolivar, the "Washington of South America." (Look up story of his life in library.)

3. Why Protestant denominations are justified in planting missions in South America.

4. Ancient civilizations of Ecuador and Peru. (Look up information concerning the Incas.)

5. Products which we receive from South American countries.

6. Ways in which we can help our southern neighbors. (In education, temperance reform, stable government, building of railroads, and so forth.)

PROJECTS

The South American mission stations are in need of many things which Intermediate pupils can help to supply. A list of materials which may be sent may be found in the introductory section of this book. If desirable the class may undertake some definite work for some South American station and this work may be carried on for at least one year.

CHAPTER XI
AFRICA, THE DARK CONTINENT
WEEK DAY SESSION

PASSING DARKNESS AND DAWNING LIGHT

Isa. 60:1, 2; John 1:4, 5; 8:12; I John 1:5-7

Africa has long been known as the "Dark Continent." There may be a number of reasons why this name has been applied to Africa. It is the home of the dark-skinned races of the human family, and that may have had something to do with the name. For thousands of years Africa was, for the most part, unexplored and unknown. Africa was the continent where civilization earliest sprang into existence. Four thousand years before the beginning of the Christian era, Egypt was a nation with an efficient governmental system and with many of the elements of a high civilization. The coasts of Africa have been visited by civilized men ever since the days of the Phœnicians, but the interior for thousands of years was a great unknown region. Sir Samuel Baker, who discovered the sources of the Nile, died in 1893. Up to the time of Baker's discoveries, the Nile had been a mysterious river, pouring its abundant waters through a scorching desert and coming from out the unknown regions of the south. Because Central Africa seemed like a dark night into which they could peer without discovering its secrets, men felt that the name "Dark Continent" was fitting.

But there is a still more important reason why the term "Dark Continent" fittingly describes that vast continent which we call Africa. It has long been a land of spiritual darkness. It has been a land of pagan superstitions, cruel tribal warfare, and degrading tribal customs. In Africa, as nowhere else on earth, the horrible practice of cannibalism prevailed. And yet the dark deeds of the natives have been no more terrible than the

dark deeds of white traders who have invaded Africa for the sake of enslaving its black inhabitants or of exploiting its resources. For centuries Africa suffered as a result of the slave trade. Slave hunters made regular inroads upon the natives of the interior, and the routes over which the captives were driven to the slave markets of the coast were strewn with human skeletons bleaching in the tropical sun. In regions where the slave hunters had recently passed, Livingstone and other early explorers found some of the rivers of Africa choked with the bodies of slain natives. Livingstone dedicated his life to the great cause of destroying this traffic.

The Light Which Africa Needs. The passages of Scripture chosen for this lesson tell about the Light which Africa needs. The sublime vision of a Hebrew prophet discerned the coming of this Light centuries before Jesus was born in Bethlehem: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee."

The disciples of Jesus recognized in their Master the Light which the Hebrew prophets had foretold. Jesus himself was conscious that he fulfilled these hopes and predictions of the prophets. He said of himself, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." Jesus is the Light which Africa needs to dispel its darkness and to make it a continent of light. His teachings contain the truths needed to abolish the ignorance and superstition which have so long bound the people of Africa with fetters of iron. In him there is power to uplift the black people to the high estate which belongs to the children of God. Jesus, and Jesus only, gave to the world the principles of sympathy, justice, and brotherhood, which are able to right all the ancient wrongs of Africa and to make the "Dark Continent" a foundation on which to build a world-wide Kingdom of God.

Lights Which Are Shining in the Darkness. If you should take a black map of Africa and place upon it a little white dot to represent each mission station, you would find that the white dots were scattered

widely over the map. Such is the present situation in Africa. There still remain large sections where the natives have never heard of the Christian religion, but in every part of the continent there are little centers of light from which the gospel message is being spread abroad into the heathen areas. It is only a beginning, to be sure, the beginning of a task of almost immeasurable difficulty, but the situation is full of hope. When Paul laid down his life at Rome he had made only a beginning. At Ephesus, Philippi, Corinth, and a few other places he had planted little islands of light in the midst of pagan darkness, but within a few centuries these centers which Paul had planted spread the light of the Christian religion over the known world. The beginning of the conquest of Africa for Christ has been made, and the conquest will be completed in God's good time if we do our part.

A People Who Respond Readily to the Gospel. The black people of Africa respond readily to the appeal of the gospel. They break away from their heathen religion much more willingly than do Mohammedans or Buddhists. The great problem on the mission field is the problem of properly instructing those who are candidates for Church membership. In some sections the growth of the Christian religion has been like a victorious march. The largest Presbyterian church in the world is said to be at Elat in West Africa. It has grown sixteen hundred per cent in sixteen years. If enough missionaries and teachers were sent to meet the spiritual needs of the black people of Africa, it seems certain that the Christian religion would sweep across the continent within a generation, and that Africa would be made safe for Christ and his Kingdom.

Doors of Opportunity Which Are Now Wide Open. Ninety per cent of the natives of Africa have come into contact with the commercial life of the world. Traders have reached them and have bartered with them for their ivory, ostrich feathers, copper, and rubber. The natives have touched civilization through commerce with the white traders. This contact has not been an unmixed blessing. White traders have introduced the sins of civilization as well as some of its comforts and advan-

tages. Nevertheless, these white traders have opened the doors of opportunity to the Christian religion. The most remote portions of the continent are becoming accessible. The danger of native uprisings is past. That the organized forces of Christendom have been slow to take advantage of these opportunities is shown by the fact that less than ten per cent of the natives who have come into contact with the commerce of the world have heard the gospel in any real way. If the Christian Churches are as enterprising as the traders, the evangelization of Africa will go on at a rapid pace.

A BLACK PRINCE AND HIS FIGHT FOR TEMPERANCE

One day, many years ago, a little black boy of South Africa was wandering about near a group of grass-thatched, mud huts, the home village of his tribe. The lad saw a man approaching and his keen young eyes soon detected something unusual about the visitor. On approaching nearer he was astonished to see that the stranger was clad in clothing of an unusual kind and that his face was fairer than any face he had ever seen before. Taking to his heels the boy burst into the village and told the people about the strange person who was coming.

The visitor was David Livingstone. He talked with the chief of the tribe and explained that he was a physician, showing his medicine chest and offering to minister to any who might be sick. The little black boy was the son of the chief, and he never tired of watching the strange visitor. He saw Dr. Livingstone take something out of his bundle at night. He had never seen anything at all like the object in the hands of the strange white man. It had hundreds of pages, and the pages were all covered with little black marks. When Khama, for that was the boy's name, learned that this strange object was able to speak to the white man without making any sound, he was still more amazed.

In time the little black boy became well acquainted with the white doctor. Livingstone taught the lad about the Christian religion and he became a professed follower of Jesus. The old chief, Khama's father, refused to ac-

cept the white man's religion, and was very angry because his son had done so. He tried to make Khama take part in the pagan ceremonies of the tribe. When Khama refused, the old chief threatened to kill his son. Khama had won the respect of the leading men of the tribe, however, and his father feared to carry his persecutions too far.

In time the old chief died and Khama became the head of the tribe. Because he was a Christian, he invited the missionaries to live in his village and he sought to lead his people to the Christian faith. The Kaffir tribes had long been accustomed to raise corn and to brew beer from this grain. Khama was a reformer. He saw that Kaffir beer was not good for his people, and he sought to prohibit its manufacture. Khama had well-nigh succeeded in stamping out the liquor evil in his tribe when he was compelled to go out in battle against the Matabele, a warlike tribe which had come up against his people.

Khama had a younger brother who had refused to become a Christian and who was much addicted to the drinking of Kaffir beer. While the chief was away battling to defend his people this younger brother seized the chieftainship and proclaimed a return to the pagan ways of other days. Great quantities of beer were quickly brewed. The witch doctors whom Khama had driven from power came forth again. The lewd pagan dances were renewed. As when Moses came down from Sinai, Khama on his return found his people returned to paganism and in open rebellion against his leadership. His quick and heroic action saved the day. Seizing a firebrand, he hurled it into the roof of the house where the drunken supporters of his usurping brother were gathered. In the midst of the confusion of burning huts, with the aid of a few followers, he drove some rebels from the village and reduced the others to subjection. Then gathering his people, he declared that no Kaffir beer should be made in the tribe as long as he was chief.

The brave young chief had won a victory over the rebel forces of his own tribe, but other trials awaited him. Traders came to his tribe and, being anxious that his people might have the many advantages of trade with the white people, Khama admitted them. In a little

while the chief discovered that the white traders were selling liquor to his people. He went to their stores and investigated. He discovered large casks of gin in every store. Khama protested and the traders promised to bring no more casks of gin into the village. They said that they wished to bring in a few bottles, however, and that there was nothing but medicine in the bottles.

A few days after, Khama discovered that the white traders were still supplying liquor to the natives and he went again to the stores. He found all the white traders gathered in one store in the midst of a drunken debauch. When the chief forced his way into the room he found some of the traders lying in a drunken stupor on the floor. Some of them had been fighting and the room was full of wreckage.

The next day the chief called the traders before him and bade them leave his village, never to return. It was a heroic stand for the black chief to take, for he knew the great power of the interests which lay behind the white traders, but he was determined. Neither pleadings nor threatenings could move his resolve that the traders had to go.

A few years ago an airplane route across South Africa was established. One of the landing fields was laid out in the territory of a Kaffir tribe. A great crowd assembled to witness the arrival of the first airplane. As the plane came sliding down out of the clouds, a gray-haired black man, as straight as a youth of twenty, in spite of his eighty-five years, came forward to greet the descending officer of the British Army. At sight of the old man a great shout of welcome arose from the assembled throng. That old man was Khama who, as a young chief so many years before, had saved his tribe from the curse and destruction of drunkenness. He has ruled over his people through all the ensuing years. He is accustomed to gather them at sunrise every morning that he may lead them in a prayer to the God and Father who has sent his Son to be the Light of the world.

SUPPLEMENTAL LESSON MATERIALS

1. "Pen Picture of the West Africa Mission." Board of Foreign Missions.

2. "Livingstone, the Pathfinder," Mathews.
3. "African Adventurers," Mackenzie.
4. Livingstone's Journal.
5. "Personal Life of David Livingstone," Blaikie.
6. "How I Found Livingstone," Stanley.
7. "Mary Slessor of Calabar," Livingstone.
8. "Uganda's White Man of Work," Fahs.
9. Sunday-school letters from missionaries in Africa. Board of Foreign Missions.

10. Report of the Board of Foreign Missions; section on West Africa missions.

11. Lantern Slides: "Tree-Not-Shaken-by-the Wind," a story of Fred Hope's work at Elat (15 slides). "The Tribe of God in Africa," Board of Foreign Missions (76 slides).

12. Dramatizations: Dramatize the meeting between Stanley and Livingstone. (See Stanley's "How I Found Livingstone," Livingstone's Journal, and any life of Livingstone.) What would Livingstone be able to tell Stanley? What would Stanley tell him of the outside world?

Dramatize the story of the Coming of Ngutu from Jean Mackenzie's "African Adventurers," Chapter II. It is reprinted in "Adventures in World Friendship," p. 61.

SUNDAY SESSION

CHRIST OR MOHAMMED

Jesus warned his followers that after his departure false Messiahs and false prophets should arise. He predicted that many people would be led astray by these false teachers. In the seventh century one such false prophet arose in Arabia. His name was Mohammed, and the religion which he originated is called Mohammedanism, or Islam. Mohammedanism is now the rival of Christianity in the mission fields of Africa. In order to understand the present missionary situation in Africa, it may be helpful to glance at the history of the Mohammedan religion.

The Rise and Spread of Mohammedanism. From its small beginning in the deserts of Arabia, Mohammedanism spread westward into Christian lands. In a few years the followers of the Arabian prophet overran Asia Minor and Palestine. They swept up to the gates of Constantinople, but were unable to break through the defenses of that city. Crossing into Egypt they conquered that country and then pushed westward along the shores of North Africa. The northern coast of Africa had been Christian for many years but the Mohammedans swept the Christian Church out of existence as they advanced.

The Mohammedans next crossed over the Straits of Gibraltar and conquered Spain. Pressing on through the passes of the Pyrenees, they invaded France where they encountered the Franks in a furious battle. Had the Mohammedans won this battle they would probably have overrun all Europe, and it is hard to see how the Christian religion could have survived. They were defeated, however, and withdrawing across the Pyrenees mountains they settled down in Spain, holding sway over the peninsula for many centuries.

Seven hundred years later the Mohammedans again threatened to destroy the Christian religion. This time the invaders were Turks instead of Arabs, but the religion was the same as before. Constantinople was captured during this second outbreak and has remained under the domination of the Mohammedans ever since. Sweeping on into Europe they penetrated far into the interior of Poland. Greece and the Balkan region went down before them. Had it not been for the heroic resistance of men like John Sobieski, the Polish patriot, all Europe might have been conquered by the fierce Mohammedan Turks.

During these invasions millions of Christians were ruthlessly massacred, as the Mohammedans believe in enforcing their religion with the sword. Some of the conquered people professed the Mohammedan faith and thus saved their lives. The Mohammedans spared other Christians on the payment of heavy tribute. Some Christian nations, like the Armenians, have thus been living many centuries under Mohammedan dominion and from time

to time have suffered dreadful massacres at the hands of their Mohammedan rulers. It will be seen that the Christian Church has lost large areas to the Mohammedan religion. Asia Minor, Palestine, Egypt, and North Africa were once Christian lands. Constantinople, Damascus, and Cairo were Christian cities, supporting some of the strongest churches to be found anywhere.

The Strongest Line of Mohammedan Advance in the World. This religion, before which Christianity has given way in former times and to which it has lost so much territory, is now the enemy of Christian missions in Africa. Mohammedanism is moving steadily southward across that great interior region called the Sudan. Thirty-six per cent of the people of Africa are already Mohammedans. Cairo is the great intellectual center of that religion. In the preceding lesson we learned that the black people of Africa turn readily to the Christian religion. They turn with equal readiness to the Mohammedan religion, and once they become followers of the false prophet they are exceedingly hard to win for the Christian religion. On becoming Mohammedans they take on that fierce hatred of the Christian religion which has characterized the disciples of Islam during so many centuries.

The King's Business Requires Haste. It is evident from what has been said that a crisis exists to-day in Africa. The next few years will probably decide whether Christ or Mohammed is to rule in that great continent. If the message of Jesus can be brought to the natives before they are converted to Mohammedanism, Christianity will certainly win. If the Christian forces of the world fail in this critical hour, Africa will become a Mohammedan continent. The Mohammedan forces of the world, strengthened by the millions of black people in Africa, may menace the very existence of the Christian religion as they have done twice before in the history of the world. Africa is a mission field where delay means loss and danger.

A WOMAN WHO CONQUERED CANNIBALS

If you had lived in Dundee, Scotland, some sixty years ago you might have noticed a slender girl going every

morning to a factory where cloth was manufactured. She went to work at six o'clock in the morning and she worked until six o'clock at night. Her name was Mary Slessor. She was the daughter of a poor shoemaker and had worked in the factory ever since her father had died, for she was the chief breadwinner for a family. Now if you had entered the factory where Mary worked, you might have noted the fact that she kept a book propped up in the corner where she could glance at the open pages as she worked. Mary educated herself in this way. One of the books most frequently before the girl was a life of Livingstone. Out of that book she was drawing thoughts day by day, and thoughts are well-nigh the most powerful forces in the universe. Her thoughts of the heroic African pathfinder helped to make little Mary Slessor heroic in soul. She began to dream of going to Africa herself that she might spend her life in that dark land witnessing for Jesus and the light of his religion.

Sometimes the minister preached on the missionary task of the Church, and then Mary felt more clearly than ever that she ought to go to Africa as a missionary. It is often so with earnest-souled people. They ponder long and deeply over some problem seeking light from God. Finally they go into the house of God and there they understand.

A few years later Mary Slessor was a missionary in the darkest part of the Dark Continent. She was in the Calabar country, a center of cannibalism. One day a tired messenger reached the village where Mary Slessor was making her home. This messenger had been sent by a chief many miles away. The chief was grievously ill and had heard of the "Great White Mother" who had performed wonderful cures in the country to the south. So he had sent one of his servants to ask the missionary to come to him. Now Mary Slessor had been long enough in Africa to understand the situation. She knew that if the chief died many of his wives and servants and some of his soldiers would be put to death in order that their spirits might accompany the spirit of the chief into the world beyond. She knew that not one life but many lives depended upon her decision.

As the rainy season had begun, her friends in the

village said that the journey would be impossible on account of the swollen streams and the swamps. They told her of the leopards and other fierce beasts which infested the forests and of still more savage men who might meet her on the way. To all these objections Mary Slessor replied quietly, "I feel that I must go."

The next morning she set forth with the messenger as her guide. The rain fell in torrents. Mary Slessor's shoes were soon water-soaked and useless. She drew them off, threw them into the bush, and went on her journey. Her stockings wore out and she waded barefoot through swamp and stream. Presently she and her guide came into a clearing where hundreds of black people were assembled at a kind of market. They passed through the crowds unhurt and hastened on. Eight hours of continuous travel brought them at last to the village of the stricken chief. Many of the people had never seen a white woman before and they gathered in crowds to gaze on the stranger.

Making her way through the throng the missionary came to the hut of the chief and entered. The chief lay on a mat in the center of the room. He had sunk into unconsciousness. A great silence fell over the black multitudes as through doors and windows they saw the "Great White Mother" go to their chief. She examined him with the manner of a skilled physician and then took a small phial from her medicine case. Taking some powerful drug she administered a portion to the prostrate man. In a little while he opened his eyes and then he sat up. The amazement of the black people was unbounded. They had seen their chief brought back from the shadow of death by the skill of the "Great White Mother" and they were ready to follow her anywhere.

The Negroes of Calabar had an ancient tradition that the birth of twins into a family indicated some great sin on the part of the mother. So they were accustomed to persecute the mother of twins. Sometimes they killed these innocent women. They always destroyed the twin babies, taking them out and throwing them on an ant hill to be devoured by the ants. Mary Slessor combated this cruel custom with all her might. She rescued scores of twin babies and refused to give them up to any chief

in the whole region. As years went by these twins grew up to manhood and womanhood, so that toward the close of her life she had about her a band of stalwart young men and young women whom she had rescued from the cruel death, which, up to the time of her coming, had always been inflicted on any person born a twin. On one occasion she came home to Scotland bringing four Negro girls whose lives she had preserved.

THE LESSON PRAYER

We thank thee, our Father, for the heroic missionaries who have carried the gospel into the dark places of the earth. We thank thee for what they have accomplished and for the example which they have left us. Help us to realize the immeasurable importance of the missionary enterprise. Forgive us if we have given grudgingly to this great cause. We ask in the name of Jesus, thy Son. Amen.

SUPPLEMENTAL LESSON MATERIALS

1. Additional stories concerning missionaries in the African field may be found in "The Book of Missionary Heroes," by Basil Mathews; pp. 131-195.

2. Secure a map of Africa or make one and locate the mission schools of the different denominations.

3. How Christianity was first carried into Africa. Acts 8:26-40.

EXPRESSIONAL SESSION

SPIRITUAL DANGERS OF PROCRASTINATION

Luke 9:59-62

To procrastinate is to put off to some future time matters which ought to be attended to at once. The habit of procrastinating is a great foe to success. The business man who never does to-day what he can put off until to-morrow seldom succeeds. The successful business man is the one who follows the opposite rule and never

puts off until to-morrow what can be done to-day. The rule works in intellectual matters. The man who puts off getting an education until he is thirty years of age has wasted an opportunity he can never recover. The law works in spiritual matters likewise.

You will remember that when Jesus said to Peter and Andrew, "Follow me," they straightway left their fishing nets and followed him. James and John heard the same call and they left their father, Zebedee, with the hired servants in the boat and followed Jesus. One day Jesus said exactly the same words to another man. He called him, saying, "Follow me." It was evidently a call to become a disciple just as Peter, Andrew, James, and John had become disciples. This man, however, wished to have a little time before he responded to the call. He said, "Lord, suffer me first to go and bury my father." It may be that his father was not really dead, but aged and likely to pass away at any time. In any case Jesus saw in the man's attitude an evidence that he was not ready to become a disciple. The man probably wished to put off the day of decision until he should have time to think the matter over. Another person whom Jesus called asked permission to go home and take leave of his friends. In an Oriental country this leave-taking would have consumed some weeks and Jesus saw at once that a man who would procrastinate when he had received such a call was not fit for the Kingdom of God.

This is a matter of much importance to pupils of the Intermediate Department. They are at an age when the great majority of people make a decision for or against the Christian life. They are at an age when to procrastinate in this matter of life-long importance may mean a life lived apart from God and Christ. After the age of fourteen the probability of a decision for the Christian life constantly decreases. After the age of twenty-five there is hardly one chance in a thousand that a person will become a Christian if up to that time the claims of Christ have been disregarded.

We have seen that to procrastinate in the matter of missions may mean the loss of a great opportunity in Africa. The same condition exists to a certain extent in all the great mission fields of the world. If the world

is to be won for the religion of Jesus, the Church must not put off the day of effort. "Now is the acceptable time; . . . now is the day of salvation."

SOME FACTS TO BE DISCUSSED IN THE MEETING

Mohammedanism is not only the foe of Christianity, but also the foe of democratic government. Mohammedan countries have been sadly misruled.

The whole of Portuguese East Africa is practically unoccupied by any missionary force. The natives are in far worse condition morally than they were before the coming of the white people to their territory.

In Abyssinia only one tenth of one per cent of the children are in school. Egypt has the highest percentage of children attending school in any African country, and yet only twelve per cent of the Egyptian children are enrolled in school.

REVIEW QUESTIONS

1. Why is Africa called the "Dark Continent"?
2. Why do the people of Africa need the Christian religion?
3. Name some reasons why African missions should be pushed vigorously.
4. Tell of the rise and spread of Mohammedanism.
5. Tell something about Mary Slessor, the missionary to Calabar.

BIBLE VERSES

II Cor. 6:1, 2; Heb. 3:7, 8; Matt. 4:18-22; 9:9; John 9:4; 11:9, 10; 12:35, 36; Luke 19:41-44; Ps. 119:59, 60; Eccl. 9:10.

TOPICS

1. Lessons from the parable of the Ten Virgins. Matt. 25:1-13.
2. Promptness of action a prominent characteristic of Jesus. (Read the first chapter of Mark and note rapidity of action, and number of times the word "straightway" is used.)

3. Why young people should not put off the decision for the Christian life.

4. A good motto for any kind of labor: "Push Your Work; Don't Let Your Work Push You."

5. What our class can do for African missions to-day.

PROJECTS

Undertake to aid some mission in Africa at once. If the work is delayed it may be forgotten and never undertaken at all.

CHAPTER XII

INDIA, THE LAND OF MYSTERY

WEEK DAY SESSION

"A LAND OF AN IMMENSE PAST AND OF AN
IMMENSE FUTURE"

Isa. 60:15-22

"In India," said Max Müller, "you find yourself between an immense past and an immense future." India does indeed, possess a civilization which is hoary with age. Many of the customs and religious ideals of the Indian people have existed since before the beginning of written history. This immense past helps to make India a land of mystery to people from lands where civilization, compared with the civilization of India, is young.

Thoughtful visitors to India are impressed not only by its immense past but also with the immense future they foresee for the country, when its people shall have laid hold on the improvements of Western civilization and when their souls shall be enlightened by the religion of Jesus. If the three hundred and fifty millions of people in India could be won for the Christian religion, they would speedily win the whole world for Christ, for they are of a type which become disciples indeed when they accept the Christian religion.

The words of our Scripture lesson were written in a dark hour of Israel's history, yet the great prophet foresaw the time when right should triumph over wrong, and when the chosen people would fulfill the glorious task to which Jehovah had called them. There is a sense in which every race of people on earth are God's chosen people. If we study the history of India, and learn about its wonderful people, we shall be convinced that God has some great task for the people of India to do in his sublime plans for human redemption.

A Land of Many Peoples and Many Tongues. India,

perhaps more than any other country on earth, has been swept by successive invasions. Its fertile plains and cities of fabulous wealth have made India the goal of hordes of adventurers who have from time to time swarmed out from the highlands of central Asia. Sometime, in the centuries which lay before the dawn of history, Aryan tribes closely akin to our own race invaded India and subdued the peoples who had dwelt there before them. Within historic times Greeks, Mongols, Tartars, and Saracenic Moguls have poured through the mountain passes on the northern border of India and have overrun the country.

It has thus come to pass that India is a land of many peoples and of many languages. Some one hundred and eighty different languages are spoken and there are about a hundred different dialects in addition. There are twelve distinct languages, each of which is spoken by more than five millions of people. Students of history are agreed that the mingling of many different peoples within the population of a nation tends to make that nation great in thought and life. If this theory holds good for India, it ought to become one of the greatest countries on earth, for there is no other land, with the possible exception of our own United States, where so many different types of people have been thrown together. In the case of India, there has not been, however, that amalgamating process which is necessary to bring about the full fruits of racial blending. As we shall see a little later, the curse of caste has divided the population of India into such clearly defined and unchangeable social groups, that all progress has been greatly hindered, and any real unity made impossible. The supreme need of the people of India is to be made one in Christ.

A People of Great Intellectual Power. The people of India vary a great deal in their intellectual characteristics. Some of the aboriginal tribes are still in a state of primitive savagery. Other tribes are only partly civilized. But for thousands of years there have been cultured people in India. These cultured people have thought long and diligently on the great problems of life. They have gone so deeply into some matters that it is very difficult for the mind of a person born in Europe or America to follow their thinking.

Many of the people have been desperately in earnest as they sought for an answer to the great problems of life. They have sometimes been so earnest that they have subjected their bodies to almost unbelievable hardships, thinking that thus they could exalt their minds and souls to a higher plane and a broader view. Sometimes one of these seekers after truth will hold his right hand high above his head until his arm becomes rigid and wholly immovable. Sometimes one of them will journey all over the peninsula visiting sacred shrines and traveling every mile of the way by measuring the roadway with his body. That is, he will lie down on the road, putting his forehead close to the ground; then rising and putting his feet where his forehead had been he will measure another length of his body toward his destination. Mile after mile and month after month he travels on in this way. He spends his life measuring the roads after this fashion, every prostration a prayer for more light to the Infinite One whose presence he feels. His forehead becomes calloused by the millions of times it touches the ground.

All this seems very strange to us, but it shows us the tremendous spiritual earnestness of the Indian people. When these earnest-souled Hindus become Christians they put the same kind of devotion into their new religion that they put into their old religion, though they express their devotion in a different way. When the people of India with their deep and almost mysterious mental powers have been won for the religion of Jesus, they will enrich the Christianity of the world. Jesus is God's Son and the Revelation of infinite truth. We have not yet understood all that he has to reveal to us. Each race of mankind sees something in Jesus which other races have not discovered, and thus the knowledge of all is increased through Christian fellowship.

The Caste System. In India, race prejudices and social prejudices have been allowed to grow for thousands of years, and they have resulted in what is called the caste system. The population is divided into certain fixed groups. The highest group are called the Brahmans. These groups will not have anything to do with one another if they can avoid it. They will not intermarry.

They will not sit at one another's tables. The lowest of all are the pariahs or outcastes, sometimes called the "untouchables," because any person of a higher caste refuses to touch one of them. If even the shadow of an "untouchable" should fall upon the food of a Brahman, he would throw the food to his dogs. Thus each caste of the Indian people is cut off from fellowship with any but its own people. Each caste is spurned by people of the higher castes and in turn spurns all people of a lower caste. How terribly opposite is such a system to the universal brotherhood taught by Jesus! How completely must the heart of a proud Brahman be changed when he becomes a follower of Jesus! He has been reared from his infancy to look upon the great majority of his fellow men as more worthless than the beasts of the field. In Jesus he becomes the humble and loving servant of the lowest of his fellow men. Such a change helps us to understand what Jesus meant when he said, "Ye must be born anew."

Child Marriage. Another great curse to India is the custom of child marriage. Thousands of little girls, some of them not over five years of age, are married every year. They are thus robbed of the happy childhood which God intended for them. They become like little slaves, for when they are married the work of a household rests for the most part upon them. Married at an age when American girls are playing with dolls, these little girls of India grow old and die by the time they reach the age when most American girls are marrying and setting up happy homes.

When the husband of a girl wife of India dies, the lot of the little widow is pitiable in the extreme. The superstitions of the Indian people cause them to blame the little widow for the death of her husband. She is often most shamefully mistreated by her husband's relatives. She is really their slave. Not allowed to marry again no matter how long she may live, her whole life is darkened and wasted by the marriage which was forced upon her in the tender years of her childhood.

A few years ago, a still more dreadful fate awaited the child widow. She was compelled to throw herself upon the funeral pyre of her husband that she might be

burned to death, and thus her soul would be set free to accompany the soul of her husband into the future world. This cruel practice has been stopped by the English rulers of India. It is not hard to understand what the religion of Jesus means for the child widows of India.

Fabulous Wealth and Wretched Poverty. India is naturally a rich and fertile country. It could easily support its many millions of people if its resources were developed and its wealth justly distributed. Neither of these conditions exist. The resources of India are but imperfectly developed, and its wealth is concentrated in the hands of a few people. As a consequence, the most fabulous wealth and the most desperate poverty exist side by side. Millions of people in India are on the verge of starvation continually. A failure of crops means a famine and thousands perish for want of food. If the civilization of India were made Christian all this would disappear. Christianity makes nations enterprising, and under the influence of the religion of Jesus the resources of India would be developed. True Christianity develops a just economic system, wherein the wealth of a country is not held by a few people, but distributed among the masses. The economic redemption of India awaits the coming of the Christian religion.

MISSIONARY MARTYRS OF INDIA

It has cost the lives of heroic men and women and the lives of children to plant the Christian faith in India. In that great future when India is a Christian land millions of its people will look back with reverence to those who laid down their lives that Christ might be made known in India. In 1857 a dreadful mutiny occurred among the native troops which had been made a part of the English army in India. This rebellion is known as the Sepoy or Indian Mutiny. A mission had been established at Fathigarh some years before the Sepoy Mutiny. When the rebellion came, this mission was quickly cut off from all outside aid. Eight missionaries with two little children fell into the hands of the mutinous soldiers. These ten, with a band of native Christians, were marched from Fathigarh to Cawnpore where all were put to death.

As the captives were held at Cawnpore, Mrs. Freeman, one of the little band, wrote some farewell messages to friends in America. The following is an extract from one of the letters she wrote:

"We are in God's hands, and we know that he reigns. We have no place to flee for shelter but under the covert of his wings, and there we are safe. Not but that he may suffer our bodies to be slain. If he does, we know that he has wise reasons for it. I sometimes think our deaths would do more good than we would do in all our lives; if so, his will be done. Should I be called to lay down my life, most joyfully will I die for him who laid down his life for me."

The early Christians said that "The blood of the martyrs is the seed of the Church." The truth of this saying was manifest when in the years after the Sepoy rebellion the people of India began to turn to the Christian religion in great numbers. During the years it has become increasingly evident that Mrs. Freeman and her companions did not die in vain.

SUPPLEMENTAL LESSON MATERIALS

1. Report of Foreign Mission Board.
2. "Pen Picture of the North India Mission." Board of Foreign Missions. (Five cents.)
3. "Pen Picture of the Punjab Mission." Board of Foreign Missions. (Five cents.)
4. "Pen Picture of the West India Mission." Board of Foreign Missions. (Five cents.)
5. "India on the March," Alden Clark.
6. "India on the March," Programs.
7. "Building with India," Daniel J. Fleming.
8. "The Gospel and the Plow," Sam Higginbottom.
9. "The Career of a Cobbler," Margaret Applegarth.
10. "India, Beloved of Heaven," Brenton T. Badley.
11. Picture Sheets: "Every Day in India"; "India's Boys and Girls."
12. Lantern Slide Lectures: "India: Her Heritage and Handicaps" (85 slides).
 "Our Church at Work in India" (78 slides).
 "Two of India's Children" (26 slides).
 "Govind's Great Opportunity" (25 slides).

SUNDAY SESSION

WHITENING HARVESTS

John 4:27-42

“Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.” These words were spoken by Jesus to his disciples as they sat at their noonday meal by Jacob’s well in Samaria. The disciples had returned from the village where they had gone to buy food. If they had been asked whether Samaria was a promising region in which to preach the gospel, they doubtless would have said that it was a very unpromising field. They probably bought their food at some small Jewish shop in the village and spoke to no Samaritan. Jesus, however, had been talking with a Samaritan woman. He had found her very responsive to the gospel message. He could see that many in that Samaritan village were hungering and thirsting after righteousness. Jesus and his disciples spent two days in the village, and many of the Samaritans accepted Jesus as the Messiah and Saviour of the world.

Something similar to what has been narrated of Jesus and his disciples is happening in our country to-day. People who are not interested in missions and who consequently know little about what is being done by the missionaries sometimes think that it is a waste of money and of lives to carry on missionary work in lands like India and China. People who are deeply interested in the work of missions and who are doing something to make the whole world Christian are apt to feel as Jesus did when he spoke of the whitening harvests as he sat by Jacob’s well. They believe that we are just at the beginning of a great harvest in foreign mission fields and that we shall reap abundantly if we are faithful in this time of opportunity.

Increasing Momentum of Indian Missions. The conversion of a country like India to the Christian religion is an undertaking of such vast difficulties that we need not be surprised to learn that Christianity makes slow

progress at first. A great steamship weighing thousands of tons moves so slowly at first that you can hardly tell that it is moving at all, but when it gains momentum it moves with almost irresistible force. It is thus with Christian missions in India. The first missionaries labored for years without a single convert. Of late, the movement toward Christianity has become more rapid and more irresistible. Within the past twenty years, thirty times as many people accepted Christianity in India as had accepted it in the preceding sixty years. There are many indications that if the missionary enterprise is pushed with vigor the movement toward the Christian religion will surpass the fondest dreams of the early missionaries.

Mass Movements Among Outcaste Peoples. In recent years it has happened many times that whole villages of the outcaste people of India have turned to Christ as one body. Shut off from fellowship with the rest of humanity, despised, cheated, and oppressed, these poor children of the heavenly Father find in the gospel of Jesus a great light in their darkness. Compelled to do the most debasing tasks generation after generation and looked upon by all outside of their own caste as more worthless than the dogs of the streets, these outcaste people had sunk very low. They were without hope and without self-respect. When they heard about the Son of God, who came to give his life for even such as they, and when they learned that in the teachings of Jesus every child of God is of inestimable value, they began to lay hold upon that hope and self-respect which they lost so long ago under the cruel caste system. It is little wonder that when they hear that education, and the worship of God, and a just portion of the good things of the world are for them, they turn by whole communities to the Christian faith.

Criminal Tribes Reformed. In certain portions of India there are groups of people which have long been known as "criminal tribes." They have lived by plundering the people of prosperous sections near their own mountain fastnesses. The English have often waged war against these outlaws, but they have continued their raids as soon as the troops were withdrawn. It seemed as if the only way to get rid of them was to exterminate them.

Missionaries have gone among these wild tribes and have had some remarkable successes. Whole tribes have been transformed from wild marauders into a peaceful and industrious community by the preaching of the gospel. The savages who went forth to rob and to slay are now going forth to tell neighboring tribes about the Prince of Peace who has transformed their lives.

Mahatma Gandhi and the Cross of Christ. The people of India call a religious teacher a "mahatma." A few years ago a man named Gandhi was going about over all India teaching. He claimed to be a Brahman, but he had gathered a great many of his ideas from Christian missionaries. He was a man of kind and gentle spirit and taught people of the higher castes that they ought not to treat the low-caste people cruelly. He was an admirer of "the good old times" which existed before the Europeans came to India. Hence he tried to get the people of India to return to the old ways of life. He urged them to discard the use of American petroleum and to use instead the little grease-burning lamps of their forefathers. He urged the people to return to their hand looms that they might make the cheap cloth with which their ancestors were clad. He looked upon the automobile, the steam train, and the telephone as agencies for keeping the people of India in dire poverty.

His policy was certainly grievously mistaken, for even in India the wheels of progress cannot be turned back with any real benefit for the people. He was, however, such an earnest and sweet-spirited teacher that he was widely beloved by the people in all parts of the peninsula. Gandhi's activities finally brought him into conflict with the government and he was cast into jail. Strange as it may seem, Gandhi's imprisonment seems to have turned the minds of many people to the Christian religion. Heretofore the doctrine of the cross seems to have been a stumblingblock to the people of India. The thought of Jesus suffering for the sins of the world had been hard for them to understand. But when their beloved teacher was arrested, tried, and imprisoned they seemed to catch glimpses for the first time of the meaning of the cross. Missionaries have stated that the Gandhi affair has been a decided benefit to the cause of missions in India.

A Troubled People Whose Hearts Are Not at Rest. We are told that when the Wise Men came to Jerusalem saying, "Where is he that is born king of the Jews?" Herod was troubled "and all Jerusalem with him." The word "troubled" translated means agitated, or tossed to and fro, as when a tree is tossed in a tempest, or when the sea is stirred by a storm. To-day the vast millions crowded within the peninsula of India are troubled in this sense. Their hearts are agitated; their souls longing for something which they but dimly discern. The triumph of Japan over Russia in the conflict between those two powers awakened a new spirit in the people of India. They began to dream of freedom from foreign rule, of a mighty Indian nation which should take its place among the nations of the earth.

The World War has increased the unrest of India. Thousands of her sons went to the battlefields of France, Turkey, and Mesopotamia. They returned with new ideas which are acting as a ferment within the vast multitudes of the country. Gandhi's dream of a return to the good old times can never come true, for India is awakening and facing toward the future. India is on the march, but what her destination shall be will depend to a very great extent on the missionary forces which are being brought to bear upon her. It is a critical hour for India, an hour of change in ideas which are ages old, an opportunity to bring to her the Light of men and of nations.

LOOKING ACROSS TO FORBIDDEN FIELDS

Afghanistan is a country lying on the northern border of India. The Afghans are fanatical Mohammedans and no missionary has ever been permitted to enter their territory. Hardy pioneer missionaries, however, have pushed through the Punjab region of India and have planted outposts of the Christian Church on the very borders of Afghanistan. It was in this way that the missionaries gained entrance to the Punjab. They settled down on the borders of that district and stayed there ten years before they were permitted to enter that part of India.

Rev. Isador Lowenthal undertook to bear the gospe!

into the forbidden fields of Afghanistan. He was not allowed to cross the border. Nothing daunted, he established himself in the Northern Punjab and began the study of the Afghan dialect. In a little while he mastered that tongue as he was already proficient in five other languages and some of these were closely related to the language of the Afghans. Then he began to translate the New Testament into the language of Afghanistan. In ten years he had completed the task. He had, moreover, come into contact with many of the Afghans and was gradually winning their respect. He might have succeeded in gaining an entrance to the forbidden field, had he not been accidentally killed.

Sixty years have passed since Lowenthal died on the borders of Afghanistan and the doors of that nation are still closed to the gospel. There are signs, however, that the way may soon be opened for missionaries to enter that land. On the western border of Afghanistan other missionaries have been laying siege to that forbidden nation for many years. These missionaries have established a large medical work in Persia and many Afghans have crossed over the border to avail themselves of the help of the Christian physicians. Now there is a growing demand among the Afghans that medical missionaries be admitted to their country.

THE LESSON PRAYER

Our Father in heaven, we thank thee that heroic missionaries brought the gospel of Jesus to our ancestors many centuries ago. We would manifest our gratitude for this blessing by sending this same gospel to those who to-day sit in darkness. We ask thee to bless those who are giving their lives to missionary work in India. Grant that the time may speedily come when that great country shall be won for the Christian faith. We ask in the name of Jesus, the Saviour of the world.

SUPPLEMENTAL LESSON MATERIALS

1. Missionary letters for Sunday schools. (May be obtained from Woman's Board of Foreign Missions.)

2. India mentioned in the Bible. Esth. 1:1; 8:9.
 3. The religions of India. (Look up articles in encyclopedia on Buddhism, Brahmanism, Mohammedanism.)
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EXPRESSSIONAL SESSION

RISKING THE LOSS OF ALL THINGS FOR CHRIST

Mark 8:31-38; Phil. 3:8-11

It is evident that Jesus set high value on that spirit of noble venturesomeness which is willing to risk the loss of all things for a worthy cause. He promised his disciples no temporal rewards and worldly honors. On the other hand he told them that they would be despised, persecuted, and put to death. When Jesus looked into the face of the rich young ruler Jesus loved him and longed to have him as a disciple, but he would not accept the youth as one of his disciples so long as he was unwilling to give up his wealth for the good of the Kingdom. Paul said that he suffered the loss of all things that he might gain Christ. He sacrificed his standing as a leader of the Jewish nation. He became an outcast from his family. He gave up comfort, and the enjoyment of a scholarly life, and the fellowship of his friends. Not very long after he wrote the words we are studying, he laid down his life for the cause of Christ.

Not all Christians are called upon to give up as much as Paul did, but they can all have that spirit of devotion which is willing to risk the loss of all things for their Lord. If we study the greatest characters of history we shall find that they had a spirit of noble venturesomeness. They were willing to risk their all for the right. It was this that made Luther great. He was willing to risk his reputation, his personal ambitions, and his life, for the truth as he saw it. Livingstone was willing to leave his family in Scotland and to journey to the unexplored regions of Africa. He knew that sickness might come to his home while he was

absent. He knew that the natives might slay him or the fever smite him in Africa. He took great risks and he knew he took them. He was willing to take them because the cause to which he had devoted his life seemed worthy of such sacrifices and such risks.

People do not suddenly develop heroic venturesomeness such as Luther or Livingstone possessed; nor are they born with the spirit of sacrifice ready-made within them. They acquire it. The boy who will risk being unpopular with his playmates rather than compromise his ideals is building a spirit of heroic venturesomeness which will help him to become a man of the Livingstone type. The country girl who leaves her home in order to get an education and who is dreaming of a useful life for the years ahead has a spirit of noble venturesomeness which will help her to greatness of character.

SOME FACTS TO BE DISCUSSED IN THE MEETING

Some years ago an Indian prince became a Christian. He was disowned by his father and driven from his native city by the angry citizens of the kingdom. He lost the chance to become king and became a poor man in order to gain fellowship with Christ.

According to the latest available statistics eighty-nine per cent of the men of India and ninety-nine per cent of the women can neither read nor write.

A rigorous law punishes with death any person professing Christianity in Afghanistan. The Bible, however, has gone where Christians have not been allowed to go. Afghan traders bought nearly two thousand Bibles at a mission station in Persia, in 1917. It is to be hoped that the entrance of the Word into Afghanistan will give light.

REVIEW QUESTIONS

1. How has it come to pass that so many different classes of people live in India and that so many different languages are spoken there?
2. Describe the caste system.
3. Why has the caste system been a curse to India?
4. Name some ways in which Christianity will be a blessing to India.

5. Tell something of the mass movements toward the Christian religion.

6. Who is Mahatma Ghandi?

7. Why has India become a land of restlessness and discontent?

BIBLE VERSES

Deut. 11:13, 14; Josh. 22:5; I Sam. 12:20; I Kings 14:7, 8; I Chron. 12:33; II Chron. 15:12; Matt. 16:24, 25; 22:37, 38; Rev. 3:15, 16.

TOPICS

1. Some risks which Jesus took in order to carry on his work. (Called a publican to be a disciple; went to Bethany to raise Lazarus when Jews were seeking to kill him; drove money changers from the Temple.)

2. Why the life of a missionary demands a spirit of noble venturesomeness.

3. Risks which the Hebrew prophets took. (Look up facts concerning Jeremiah, Amos, and other prophets.)

4. The spirit of noble venturesomeness with which the apostles began their work. Acts, chs. 3; 4.

5. Some things an Intermediate boy or girl may have to sacrifice in order to live a noble and useful life.

6. Is America in danger of developing a caste system?

7. Why the present is a time of great opportunity for Indian missions.

PROJECTS

The class should undertake to help some school or mission station in India. The Board of Foreign Missions will be glad to put the pupils in touch with needy fields and to give suggestions as to what may be done.

CHAPTER XIII

CHINA, A VAST AND ANCIENT NATION

WEEK DAY SESSION

THE OLD CHINA WHICH IS PASSING AWAY

Isa. 49:8-13

Most Bible students believe that "the land of Sinim," used in the passage of Scripture selected as a basis for this lesson, refers to China. If so, it is the only time China is mentioned in the Bible. Isaiah was speaking of a golden age when the nations of the earth should learn about the God of the Jews and should become his worshipers. The faith of the prophet made him sure that there, upon the rugged and barren highlands of Judea, God would reveal himself in such a way as to draw all mankind into a universal brotherhood of worship and service. "Thus saith Jehovah, . . . I will make all my mountains a way, and my highways shall be exalted. Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for Jehovah hath comforted his people."

We who live to-day can see how the prophecy of Isaiah is being fulfilled. On the mountains of Judah and Galilee, Jesus lived and taught. He revealed the exalted way of life which will make all mankind brothers to one another and worshipers of the one true God. Every year from the North and the West and even from "the land of Sinim," Christian believers who have come to know God through his Son make pilgrimages to Palestine that they may look upon the very hills their Saviour trod. Every year in far-away Sinim hundreds who are not able to visit Palestine are finding the exalted highway which Jesus revealed. Isaiah's prophecy is being fulfilled to-day as never before.

The Oldest Nation on Earth. China is probably the oldest nation in the world. Its history extends back in one unbroken line for thousands of years before the beginning of the Christian era. It has had a continuous existence as a nation through all these centuries. Egypt and Chaldea may have come into a civilized state as early as China, but they have had no such unbroken history as China has had. There is no nation to-day which is in any real sense the descendant of ancient Chaldea. The Egypt of to-day is only remotely related to the Egypt of 4000 B. C. But in China the same race of people have continued to make up the bulk of the nation's population century after century. China has suffered foreign invasions from races like the Manchus, but these invasions have never terminated the previously existing national life as have the invasions in other lands. The Chinese have absorbed the invaders into their own national life instead of succumbing to the customs and influences of the newcomers. Dynasties have changed and governmental organizations have crumbled, but the real China has gone on scarcely influenced in any deep way by these experiences.

The Largest Group of Homogeneous People in the History of the World. By saying that the Chinese are a homogeneous people, we mean that they are much alike wherever you find them, that they are of a similar racial origin no matter where they may happen to dwell. The four hundred million Chinese are the largest group of people of one type ever assembled in the history of the world. Their country is likewise the largest in the world, with the exception of the Russian dominions.

A Nation Which Tried to Wall Itself In. For thousands of years the civilization of China was surrounded on every side by the darkest sort of barbarism. The Chinese sought to fence their nation against the evil influences and the perils of the surrounding barbarism. They built a great wall running for hundreds of miles over mountains and valleys that they might keep out the Tartars. They sought to live without any contact with other countries. Within their vast territory stretching from the tropics into the colder portions of the temperate zone, they could produce food and materials to

meet all their needs. This isolation, probably a necessary policy in the early centuries of the nation's existence, was continued by China until very recent times. China, as a nation, has now abandoned it and this ancient nation is in the midst of adjusting itself to conditions that are new and confusing. The ancient empire has become a republic. Customs ages old are being laid aside. In our next lesson we are to learn about the new China which is coming into existence as a result of the abandonment of the policy of exclusion which was so long the ruling principle of Chinese national life.

A Vigorous, Intelligent, and Industrious Race. All who really know the Chinese declare them to be a great people. Their culture has dominated Asia for many centuries. They are physically hardy. Physicians declare that Chinamen often survive operations and sicknesses which would be certainly fatal to white people. Chinese coolies will carry burdens of more than a hundred pounds for forty miles over rugged mountain trails, making the journey between sunrise and sunset. Their intellectual capacity is not less than that of the white race. They are proverbially honest and industrious. They have developed the art of agriculture until they are to-day raising more food per acre of cultivated ground than any other people in the world.

Vast Resources in Men and Materials. In man power China is far ahead of any other nation in the world. The natural increase of her more than four hundred million people is something amazing when we stop to think of it. It is estimated that within the next thirty years the natural increase of population in China will amount to more than 100,000,000 people, as large a number of human beings as we have to-day in all the United States. By the close of the present century China will have a population of 800,000,000, if her population continues to grow at its present rate of increase.

In material resources China is well-nigh the richest country in the world. China has vast deposits of both hard and soft coal—ten thousand million tons, it is estimated. There is both hard and soft coal in every province. Iron is also abundant. There are extensive oil fields. The great rivers of China have almost immeas-

urable water power which is, as yet, wholly unused. What China is likely to become as an industrial country is hard for us to comprehend because her natural resources are so great.

A Written Language Using Forty Thousand Characters. China very early developed a written language, but the method of writing was so extremely difficult that very few people ever learned to read and write. There are more than forty thousand characters in the ancient written language of China. That is, in order to learn to read and write, the Chinese boy or girl had to learn how to make and to recognize at sight every one of these thousands of characters. Some American children have considerable trouble in learning the English alphabet with its twenty-six letters. The task of the Chinese child was like learning 16,000 alphabets such as ours.

Within the past few years, under the inspiration of Western methods, the Chinese have invented a new alphabet of thirty-nine letters, and with this new system an ignorant Chinese peasant can learn to read or write in five or six weeks. The new alphabet is a key which will unlock the world's literature to the millions of Chinese to whom such literature has heretofore been a hidden treasure.

Scattered Remnants of Aboriginal Tribes. We have spoken of the Chinese as a homogeneous race, and so they are, but there are a few people living in China who are not Chinese. The people of whom we are speaking are not the newcomers, the Europeans and the Americans. They have lived in China longer than the Chinese have lived there. They are the descendants of the aboriginal inhabitants of the country. They live among the Chinese much as the American Indians live among us. By the term "aboriginal" we mean the first known inhabitants of a country. These aboriginal peoples are of great interest to most people, since they represent races belonging to an almost unimaginably distant past. On one little corner of the Spanish peninsula live the Basques. They are a remnant of a race which occupied most of Europe before the dawn of history. In the Kurile Islands north of Japan live the Ainu, a peculiar people and a remnant of a race which once occupied

the Japanese Islands and portions of the adjoining mainland.

The aboriginal inhabitants of the island of Hainan are called the Lî. They have been pushed into the southern mountainous sections of the island by the invading Chinese. Missionaries have recently gone among the Lî and other aboriginal peoples of China and have found them responsive to the gospel in a very marked degree. There is something wonderful in the fact that these primitive peoples, who have held to their age-old superstitions through countless generations, are now emerging into the blessed light of the gospel of Jesus.

THOSE WHO HAVE SEEN AND GREETED GOD'S PROMISES FROM AFAR

The eleventh chapter of The Epistle to the Hebrews tells us about some Old Testament heroes of the faith. After naming Abel, Enoch, Abraham, Isaac, and Jacob, the author said, "These all died in faith, not having received the promises, but having seen them and greeted them from afar." God promised Abraham that in him and in his seed all the nations of the earth should be blessed. He renewed the promise to Isaac and Jacob. None of these men lived to see the fulfillment of the promise, but in faith they looked forward to that coming day of blessing. They believed it would come. They greeted it with loyal hearts. They prayed and worked for its coming.

Those who have worked for the establishment of God's Kingdom in the world have worked in the same way that the Old Testament heroes of faith worked. This was especially true of the early missionaries to foreign countries. They were sustained by a faith that the gospel would draw pagan people into the Christian faith and thus transform pagan nations. Some of these early missionaries did not live to see much effect from their work. They did not "receive" the promises of God in the sense of that term as it is used in The Epistle to the Hebrews. They did, however, have an unfaltering trust in God's promises; they saw and "greeted them from afar."

Robert Morrison, the first Protestant missionary to

China, was sent out by the London Missionary Society in 1807. He settled in southern China and carried on his work amid constant peril. Chinese law decreed the death sentence for what he was doing, but he kept on. He labored in one little spot in south China for twenty-seven years and there he died. During his life he had made hardly any converts, and at his death the probability of reaching the Chinese with the gospel seemed practically as remote as it had been when he first came to China.

During these twenty-seven years Robert Morrison learned the Chinese language and the ancient system of writing so that he became master of both. He translated the Bible into the Chinese tongue, doing most of the work himself. He also wrote a Chinese-English dictionary in fifteen volumes. His work was one of the most colossal intellectual accomplishments of history, and it opened the way for missions to China on a wide and permanent basis. What enabled Robert Morrison to do his great task under what seemed to be such discouraging conditions? It was faith; faith in the promises of God and faith in the gospel of Jesus. He did not see much of the fulfillment of God's promises. He saw them and greeted them from afar.

SUPPLEMENTAL LESSON MATERIAL

1. "Pen Pictures of the South China and Hainan Missions." Board of Foreign Missions.
2. "Pen Pictures of the Shantung Missions." Board of Foreign Missions.
3. "Pen Picture of the Central China Mission."
4. "Foreign Magic," Cochran.
5. "The Bells of the Blue Pagoda," Cochran.
6. "China and Modern Medicine," Balme.
7. "China's Real Revolution," Hutchinson.
8. "A Memorial of Horace Tracy Pitkin," Speer.
9. "The Development of China," Latourette.
10. "When I Was a Boy in China," Lee.
11. "Pen Pictures of the Hunan and Kiangnan Missions."
12. "Pen Picture of the North China Mission."



WHEN A MISSIONARY GOES ITINERATING IN CHINA

13. China Post Cards. (Eight in set, beautifully printed.)

14. Lantern Slides: "Young China's Problems" (73 slides).

SUNDAY SESSION

THE NEW CHINA WHICH IS COMING INTO EXISTENCE

Jer. 31:31-34

Our Scripture lesson is Jeremiah's great prophecy concerning the new covenant. Jeremiah lived during the last days of the Kingdom of Judah. He was in Jerusalem when the Babylonian armies were hammering at the walls. He saw the Holy City sink in fire and looked upon the surviving inhabitants as they were driven away toward Babylon. And yet Jeremiah's faith kept him from despair concerning the nation. He could not believe that the chosen people had lost their land forever. He believed that God would yet fulfill his promises to Abraham, Isaac, and Jacob. His clear spiritual vision enabled him to understand why these great disasters had come upon the Hebrews. It also enabled him to predict that God would make another covenant or agreement with his people, and that in this new relationship the Hebrews would come to know Jehovah better than they had ever known him before.

We believe that Jeremiah's prophecy began to be fulfilled with the coming of Jesus. Through Jesus men enter into the new covenant with God which Jeremiah foresaw. It is through accepting Jesus as the Messiah that the Hebrew people will at last come into that spiritual condition where God can use them for the establishment of his Kingdom on earth. Something of the same kind is true of all races and all nations. God has some great task for the ancient nation of China. Through Jesus, China will enter into the new and perfect relationship with God which will make her a mighty power for the establishment of a universal kingdom of right-

eousness and brotherhood on earth. It is the goal of Chinese missions to bring this vast and ancient nation into line with the plans of the Almighty.

The Industrial Revolution in China. A hundred years ago there was just beginning in Europe and America what has come to be called "the industrial revolution." Machines had just been invented, which would do the work of hundreds of men. Factories were being built where many workers would labor together. Companies were being organized to carry on manufacturing enterprises on a scale hitherto unknown. These changes affected the life of the people profoundly. Up to this time workmen had labored side by side with their employers. Each workman usually looked forward to the time when he himself would become an employer. Sometimes the workman carried on his task at home, where his children were his helpers.

The industrial revolution quickly changed all this. The workman found himself laboring for a great corporation with whose directors he had no sort of acquaintance. He found himself compelled to labor for long hours in a factory for meager pay and without any definite way to seek better conditions for himself and his family. Out of these conditions have grown strikes and other labor disturbances. The problems growing out of the industrial revolution in Europe and America have not yet been solved completely, but the spirit of Christian brotherhood which exists, at least to some extent, in lands where there are Christian churches, has helped to solve these problems in part, and there is hope that a full solution may be found in the same way.

China is just entering an industrial revolution. Modern machinery is being introduced. Great factories are being built. Corporations are being formed to carry on manufacturing enterprises on a large scale. The troubles which arose in America and Europe are beginning to appear in China. As yet but little influenced by the principles of brotherhood and service which are the foundations of the Christian religion, Chinese industry threatens to become a terrible system of oppression and destruction to the working people of China. Already many women and children are laboring from fourteen to six-

teen hours a day in the factories of China. They receive only a few cents a day for their labor, and in many cases the children receive no pay at all, just the poor food which is necessary to keep them alive. In some Chinese cities you can hear the weeping of scores of little Chinese boys and girls, some of them not over five years of age, who are being driven to their tasks in the factories before the break of day. The owners of these factories are growing rich out of the labor of these children. There is nothing in their religion to cause them to turn away from such methods of business. They worship their ancestors of four thousand years ago. They have never been taught to see God in the innocent face of a child, or to hear his voice when children cry. They have never known him who said that a man had better have a millstone tied to his neck and be cast into the sea than to cause one little child to stumble.

What will China become without the religion of Jesus? Her coal, iron, petroleum, and water power will make her one of the greatest industrial nations on earth. But what about her working people? What will become of them if Chinese industry is built on ideals which are wholly pagan, utterly untouched by the ideals of Jesus?

A Twentieth-Century Renaissance. The word "renaissance" means a new birth. It is applied to that period of European history during which various nations of Europe were rediscovering the learning of Greece and Rome, learning which had been almost forgotten during the period known as the "Dark Ages." Those who are in close touch with China say that a twentieth-century renaissance is taking place in that country, and that it is more far-reaching than the Renaissance which occurred in Europe so long ago. More people are affected, they say, by the twentieth-century renaissance in China than were affected by the Renaissance in Europe.

The Chinese are laying hold upon the science, history, and philosophy of other lands. They are eagerly examining the religions of other peoples, the Christian religion along with the others. This awakening of the Chinese mind is bringing to Christianity an opportunity such as the Church has hardly faced before in any century of its history.

The Critical Period of the Chinese Republic. Most pupils who study these lessons will know that the period of American history which extends from the close of the Revolutionary War to the adoption of the Constitution is called "the critical period of American history." It is so named because our nation was then passing through very grave dangers. A strong national government had not been established. Some of the states were jealous of other states. There was danger lest our country continue to be weak and divided. Republics often pass through such a period. In a recent lesson we saw that it took Colombia fifty years to become a fairly strong and united nation.

China became a republic some years ago and is still in this critical period. No strong central government has yet been established. The military governors of the different provinces usually do as they please and sometimes they wage war upon one another. There are signs that the Chinese Republic will emerge from its critical period with a strong government able to secure safety for all its citizens, but China needs the help of other nations that this goal may be attained speedily.

Looking to America for Ideals and Guidance. Most Chinamen have a deep respect and genuine admiration for our country. They believe that America is a true friend to China. They remember that when certain European countries were grabbing portions of Chinese territory a few years ago, the United States was not taking part in the game of "grab." They remember that it was the firm stand of America that put a stop to the seizing of Chinese territory. They remember that after the Boxer Uprising the United States played fair with China by returning many millions of dollars which were not needed to pay the claims of American citizens against China. Consequently the Chinese look to America as their friend. Their republic is modeled after our own. All China has thus come to look on Christianity in a new way. The religion of Jesus is no longer a religion of the detested "foreign devil" to them, but the religion of a great and kindly nation which has treated their nation justly and has stood by them in times of need. With our nation, therefore, rests the opportunity to lead

China into the Christian faith. With our nation also rests the responsibility for this task of immeasurable importance in the Kingdom enterprise.

China at the End of the Twentieth Century. It has already been stated that at the end of the present century China will have 800,000,000 people. By that time China will have laid hold on everything other nations have to offer by way of education and industrial development. The giant will be fully awake and conscious of a power which is greater than that of any other nation, a power which could well-nigh defy all the rest of the world. What if China by the end of the century has laid hold upon all that the nations of the earth have to offer in the way of increased power and material development, but has rejected the religion of Jesus?

A CHINESE SAUL OF TARSUS

In 1901 there occurred in China what is known as the Boxer Uprising. For a good many years the Chinese had seen portions of their country seized by one European nation after another. A great indignation gradually spread through the whole extent of the nation. A secret order known as 'The Righteous Harmony Fists' Society was formed. The aim of this organization was the destruction of all foreigners and of all foreign influences within the boundaries of China. In their blind rage the Boxers, as they were called, made no distinctions between foreigners who had proved themselves friends and foreigners who had proved themselves enemies. They aimed to destroy not only all missionaries, but also all native converts to Christianity who would not renounce their faith.

The uprising fell suddenly on the mission station at Pao-ting-fu. The mission buildings were burned and the five missionaries met a martyr's death. Besides the adult missionaries three little children belonging to them perished. As the Boxers were slaying the missionaries and native Christians at Pao-ting-fu, a young private soldier stood by, looking unmoved upon the terrible sight. Like Saul of Tarsus at the death of Stephen, he thought the murderers were doing a meritorious act.

But Feng Yu-hsiang, for that was the young soldier's name, could never forget what he saw that day. To see men and women die with prayers upon their lips for their slayers was a new experience for the young Chinese soldier. He felt that there was something in the religion of Jesus which he had never known or experienced. Feng became a Christian. He rose to the rank of general and his division became famous. Under the influence of Feng many of the officers and men of the division became Christians. Bible study, prayer meetings, and Christian Endeavor societies were developed within the division of the army under the command of Feng. Like the soldiers of Cromwell, the soldiers of Feng went into battle singing Christian hymns, and like the soldiers of Cromwell they seemed well-nigh invincible.

General Feng is to-day stationed in Peking as the Inspector General of all the armies of the republic. A few months ago he addressed a great missionary gathering in Peking. His subject was "How Can Christianity Save China." In his address he said that education without the Christian religion can never save the nation. Ten thousand soldiers out of the thirty thousand under the direct command of General Feng are already Christians. You can pick out these ten thousand among the Chinese militiamen on the streets of Peking; they are such fine, clean, efficient-looking soldiers. Christianity conquered Rome by conquering the Roman army and it may be that something similar will occur in China.

THE LESSON PRAYER

Our Father in heaven, help us to grasp the meaning of the stirring events which are now taking place in China. Give us that spirit of devotion which will make of us loyal supporters of the great missionary enterprise. If thou dost call any of our class to take up the work of a missionary, give to such of us as thou dost call the spirit which says, "Speak, Lord, for thy servant heareth." Amen.

SUPPLEMENTAL LESSON MATERIALS

Letters for Sunday schools from missionaries in China.

EXPRESSIONAL SESSION**THE UPLIFTING POWER OF A SUBLIME LIFE TASK**

Isa. 49:5-7

Isaiah was one of the greatest preachers the world has ever known. In a time of great disasters to the chosen people, when a large portion of them had been carried away as captives and it seemed as if the nation must certainly perish, this great preacher sought to arouse the true worshipers of Jehovah with messages like that which we have chosen as the basis of this lesson. Speaking as Jehovah's representative he told the few remaining Hebrews that they were given a sublime task. Through them the Hebrew nation was to be restored; through them the Children of Israel were to be brought back to the worship of Jehovah, their God. But a task still more sublime was held up before his fellow countrymen by the great prophet. Speaking for Jehovah he said, "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Isaiah wished his fellow Hebrews to feel that they were servants of God in the most sublime task in which mankind has ever been permitted to have a share, the task of bringing the whole world to know and obey God. To bring back the wandering Israelites to their allegiance to Jehovah was seemingly task enough, but Isaiah was told to hold an even greater task before his countrymen.

The greatest and noblest men and women of history have been those who have felt that they were coworkers with God in the sublime task which Isaiah preached. This is the same task we have been studying about in the lessons on Africa, India, and China. It is the privilege of every boy and girl to share in the task of winning the whole world for Christ and God. China is probably a fourth of all the world and the winning of China is probably the greatest enterprise before the Church today. The pupils of the classes which study these lessons

will take up many different occupations. They will become missionaries and merchants, teachers and housekeepers. Every right and honorable life work may be made sublime by bringing it into line with God's plans for redeeming the world.

SOME FACTS TO BE DISCUSSED IN THE MEETING

In China there is one physician for every 400,000 people. Ninety-nine per cent of the sick in China have no competent medical attention.

There are a million blind people in China and nearly a half million people who are totally deaf.

Ninety-two per cent of the men of China and ninety-eight per cent of the women can neither read nor write.

REVIEW QUESTIONS

1. In what sense is China the oldest nation in the world?

2. What do we mean when we say that China is the largest group of homogeneous people in the world?

3. Why did the Chinese try to avoid all contact with foreign people for so many centuries?

4. Name some characteristics of the Chinese race.

5. What is meant by the term "aboriginal tribes"? How do such tribes respond to the gospel?

6. Tell about the industrial revolution in China and its effects.

7. Tell about the twentieth-century renaissance in China.

8. Explain what is meant by the term "critical period in the history of the Chinese Republic"?

9. Why do the Chinese look to America for guidance?

BIBLE VERSES

John 4:34-36; 6:27; Mark 1:17; Rom. 12:1, 2; Ps. 128:1, 2; Prov. 14:22; 23:4; I Cor. 15:58; Rev. 2:1-3, 5; Matt. 11:28-30.

TOPICS

1. The sublime task to which Jesus called his followers. Matt. 28:19, 20.

2. The life task which lifted Paul to sublime character. Acts 26:16-18.

3. The task to which Moses was called and the effect which the doing of the task had upon his character. Ex. 3:1-10; Deut. 34:7, 8.

4. The great task to which George Washington devoted his life.

5. The great task to which Abraham Lincoln devoted his life.

6. Why missionaries are among the happiest people in the world.

7. How Intermediate pupils may have a part in the task of which Isaiah spoke.

PROJECTS

1. Undertake some definite work for a mission station in China. If there are Chinese in the community where the school is located, find out about how they live and what efforts are being made to bring them the gospel.

2. Find out about Miss Donaldina Cameroun's work for Chinese girls in San Francisco and undertake some work for the helping of that enterprise. (Information may be obtained from the Board of National Missions, Presbyterian Church, 156 Fifth Ave., New York City.)

CHAPTER XIV

JAPAN, THE SUNRISE KINGDOM

WEEK DAY SESSION

A HERMIT NATION WHICH HAS THROWN OPEN ITS DOORS

Ezek. 28:1-10

Japan, like China, tried for many centuries to get along without having any intercourse with other nations. Like a hermit who retires to his hut in the woods and shuns all other human beings, so Japan closed her doors against citizens of other nations and tried to live her life apart from the rest of the world. History seems to indicate that it is exceedingly unwise for any nation to try to live a hermit life. The years during which Japan kept her doors closed to the world were not years of peace or progress for the Japanese nation. During the years of isolation the country was constantly harassed by internal strife and made little progress toward a better state of society or a higher civilization. We shall see in this lesson and the next that since her doors have been thrown open to the world Japan has made marvelous progress in education, industry, and government.

Rulers Who Said of Themselves, "We Are Gods." Ezek. 28:1-10. Monarchs who possessed great power and great riches have sometimes become so self-conceited as to believe themselves to be gods. Some of the Roman emperors were worshiped as divine beings. In the days of the Prophet Ezekiel, Tyre had become such a great and wealthy city that its king said of himself, "I am a god, I sit in the seat of God, in the midst of the seas." Against this boastful and blasphemous king Ezekiel spoke words of doom from the Almighty.

The Shinto religion of Japan teaches that the emperor of the country is a divine being. For centuries the rulers of the Japanese Empire have encouraged this monstrous

belief. As the late emperor of Japan lay dying in his palace, great multitudes gathered about the gates of the imperial grounds and prayed to the emperor whose life was swiftly ebbing away. They prayed to him as a god asking him to use his divine powers to save his human life. One of the conditions which puzzle visitors to Japan is the fact that, in spite of modern educational and industrial development a religion still survives which teaches the worship of a man as a god.

Characteristics of the Japanese. The Japanese are sometimes called the "Yankees of the Orient." They are given this name because of their shrewdness in business and their ability to seize upon anything which will be for their own benefit. Sometimes the Japanese are called the "Frenchmen of the Orient" because they are so polite. They are an industrious and keenly intellectual people. Such faults as they manifest are due to the paganism in the midst of which they have dwelt so long. A well-educated and thoroughly consecrated Japanese Christian is a truly remarkable person, a choice instrument for God to use in the establishment of his Kingdom.

The Great Britain of the Orient. The very location and nature of the Japanese Empire bespeak a great future for the Japanese people. The relation of the Japanese islands to the continent of Asia is comparable to the relation of the British Isles to the continent of Europe. As Great Britain has influenced the history of Europe so Japan will influence the continent of Asia. Japan is rapidly developing the shipping industries and the manufacturing industries which will make her the Great Britain of the Orient. In working to make Japan a Christian nation we are working for the establishment of the Christian religion in the whole of eastern Asia.

A Crowded Empire. The Japanese Empire, not counting its colonial possessions, has an area less than that of California. Including her colonies, Japan has an area equivalent to that of California and Oregon. A great deal of the land in both Japan and in her colonies is so swampy or so mountainous that it is unproductive. As a result there is a constant state of congestion in the population of Japan. The more than 78,000,000 people of the Japanese Empire constitute a group of people

three fourths as great as the total population of the United States, yet they are all crowded into an area the size of California and Oregon. The population is increasing rapidly and one of the big problems of Japan is the problem of finding room for her people.

Why Japan Bolted Her Doors Against Foreign Peoples. From about A. D. 500 to A. D. 800 Japan was absorbing Chinese civilization. Many Chinese and also many Koreans settled in Japan during this period so that to-day the Japanese race is closely related to the Chinese and the Korean. In 1542 Portuguese traders found their way to Japan and in 1611 Dutch traders entered the harbors. With the Portuguese came Roman Catholic missionaries introducing the Roman Catholic religion. Rapid progress was made at first, but the Japanese became convinced that the Jesuit priests were trying to obtain control of the government and a great persecution of Christians arose. The Christian religion was ruthlessly exterminated in most parts of the empire and all foreigners were driven from the country.

Laws were passed intended to cut off Japan from all connection with the outside world. No Japanese was allowed to leave the country and if any person was detected in the attempt to leave he was sentenced to death. Any Japanese residing abroad was not permitted to return to Japan. If he did so he was executed. The building of ocean-going ships was absolutely forbidden and no foreign ship was permitted to enter a Japanese port.

How the Doors Were Opened. For two hundred and fifty years the Japanese succeeded in excluding all foreigners and all foreign ideas. In 1853 a little fleet of warships flying the American flag arrived unbidden at Uraga a city not far from Yokohama on the western shore of the Bay of Yedo. The commander of the fleet was Commodore Perry and he insisted on an interview with the representatives of the Japanese Government. His request was at first refused, but the ships stayed in the harbor until it was granted. As a result of Commodore Perry's visit, certain ports of Japan were opened to foreign trade. Little by little other concessions were granted until all barriers were thrown down. To-day Japan is open to all the world. It has become a land of world

conventions and international conferences. The hermit nation has become a host to all the peoples of the world.

MARTYRS OF THE JAPANESE INQUISITION

The heroic temper of Japanese Christians is shown by stories which have come down to us from the time of that great persecution which marked the efforts of the Japanese rulers to exterminate all foreigners and to cast forth all foreign ideas from their land. In order to frighten Christians into abandoning their faith, the Japanese rulers determined to make a horrible example of six missionaries and eighteen native Christians whom they had seized. These twenty-four people were marched through the streets of the largest cities of the country. Their hands were bound, and on the breast of each was placed a large card stating that the bearer was a Christian condemned to be crucified.

Since there were many Christians in Nagasaki the rulers determined to take the condemned Christians there for execution. It was the dead of winter but the Christians were driven three hundred miles to Nagasaki. There, outside the city walls, they found fifty crosses erected in anticipation of their arrival. The extra crosses had been erected as a warning to others who might be friendly to the Christian religion. Among the condemned native Christians was a little boy eleven years of age. He asked which cross was intended for him and when it was pointed out stepped forward and took his place before it. The vice governor, moved with pity for the lad, offered to secure his pardon if he would renounce the Christian religion. "On that condition," replied the boy, "I do not care to live."

The Japanese officials found that the execution of the missionaries and native Christians did not have the results they expected. In fact many people, seeing the heroic courage with which the Christian martyrs met their death, came forward and boldly proclaimed themselves followers of Jesus. In desperation the rulers put Christians to death whenever and wherever they could find them. They scoured the country seeking to destroy utterly every vestige of the Christian faith. Although

they succeeded in suppressing the Christian religion, they did not succeed in destroying it, though they pursued their attempt with ruthless determination for nearly three hundred years. Out on lonely islands of the Inland Sea and among the mountains of the mainland there have been, through all the centuries since the Japanese Inquisition, little bands of Christians who have held to their faith and at the risk of their lives have borne witness for Jesus.

SUPPLEMENTAL LESSON MATERIALS

1. "Pen Pictures of the Japanese Mission." Board of Foreign Missions.
2. "Japan on the Upward Trail," Axling. Missionary Education Movement, New York City. (The teacher will find a great deal of interesting and valuable supplemental material in this book.)
3. "A Gentleman in Prison," Ishii.
4. "Letters from China and Japan," Dewey.
5. "What Shall I Think of Japan," Gleason.
6. "When I Was a Boy in Japan," Shioya.
7. "Creative Forces in Japan," Fisher.
8. "Joy from Japan," Miller. (Excellent recreation programs.)
9. Picture Sheets: "The Boys and Girls of Japan"; "The People of Japan."
10. Lantern Slide Lectures: "The Challenge of Japan's New Day" (79 slides). "Along the Streets of New Japan" (22 slides). "Japanese Friends and Helpers" (22 slides).

SUNDAY SESSION

SUNRISE IN THE SUNRISE KINGDOM

Mal. 4:2; I John 2:8; Rev. 22:5

The Japanese are peculiarly sensitive to the beautiful in nature. This sensitiveness is expressed in their works of art where picturesque trees like pines and cedars abound and where birds of the graceful crane and heron species are often chosen as subjects. It is seen in their

love of gardens, and in their rapt admiration of the great volcanic cone, Fuji-yama. There is nothing in any other country quite like the "Cherry Blossom Festival" of the Japanese.

Because of their poetic fondness for nature, the Japanese have called their country "The Land of the Rising Sun." We Americans do not often stop to think of it, but sunrise is one of the really sublime phenomena of nature. The name seems to fit the Japanese Empire. It lies on the sunrise side of the vast continent of Eurasia. The great majority of the world's inhabitants who look towards Japan look toward the rise of the sun on their horizons. Moreover, although Japan is an ancient nation, there is something about the people who live in the island empire which makes the name particularly fitting. Few peoples of the earth have their faces set more resolutely toward the future. The Japanese seem to be conscious that, as a race, they are at the beginning of a great day and this consciousness has expressed itself in the rising sun emblazoned on their flag.

Perhaps the Japanese in choosing the name, "The Sunrise Kingdom," chose better than they knew, for there are many signs that a new light is beginning in that ancient land, promising a brighter day for Japan, for all Asia, and for all the world. The age-long struggle between right and wrong is represented in the Bible by the terms, "light" and "darkness." "Unto you that fear my name shall the sun of righteousness arise with healing in its wings"; with these sublime words one of the Old Testament prophets who foresaw the coming of the world's Saviour, comforted the chosen people. "The darkness is passing away, and the true light already shineth," wrote the disciple John in a time when the religion of Jesus was just beginning to spread over a pagan world. "And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever"—these words occur near the close of the Bible and they are a picture of the final and complete triumph of good over evil. It is the goal of Christian missions to enable Japan to take its place in the plans of God as a true "Sunrise Kingdom."

An Educated People. We have seen that a large percentage of the people of India and China are unable to read and write. This was once true of Japan, but is no longer true. Schools and colleges have sprung up all over Japan within the past few years and now nearly all the young people can read and write. Many are highly educated. Every year Japan sends a multitude of students to the colleges of the United States and Europe. To-day Japan is a land of books and libraries, of newspapers and magazines. The Japanese have become an educated people.

Rapidly Developing Industries. During the World War the shipping business of Japan increased one hundred per cent. Japanese companies operate steamship lines not only to the ports on our western coast, but to harbors all over the world. Moreover, the Japanese are rapidly building up great manufacturing establishments. With the introduction of modern machinery they are rapidly becoming an industrial people.

As in the case of China, the industrial revolution in Japan is raising grave problems. Wages have increased, but the cost of living has increased still more. Japanese industry is in danger of falling into unchristian methods which totally disregard the welfare of the workers. Factories are dark and unsanitary; women and children have to work long hours for enough to keep them alive; there are few efforts to secure the safety of the workers from industrial accidents which are frequent.

It is encouraging to know that the most prominent leaders in efforts to secure better industrial conditions are nearly all Christians. These Christian friends of the Japanese workingman are striving to secure an organization of industry which is in harmony with the principles taught by Jesus. They are fighting for a living wage, good working conditions, and a reasonable number of working hours, because of Jesus' teaching that each individual is of priceless value. They know that a man is of more value than a sheep, of more value than large profits on cloth or on steel rails.

One of the Five Great Nations of the World. As a result of her educational system, her industrial importance, and her military successes within the past few

years, Japan has become one of the five great nations of the world. Four of these five nations are at least nominally Christian; Japan is still predominantly pagan. The winning of such a nation as Japan to the Christian religion is a matter of utmost importance. It is a task which the Christian forces of our country cannot afford to neglect.

Japan is a strategic point in the conquest of the world for Christ. Paul planted churches at the important centers of trade and at the great centers of learning throughout the Roman Empire. He did this because he was looking forward to the conquest of the Roman dominions for Christ. The time has come for a statesman-like policy in foreign-mission enterprises. The strategic points of the world ought to be taken for the religion of Jesus. We have been studying about such strategic points in these lessons, but of all the countries that we have studied Japan, with its important location at the doorway of Asia and its wide-awake people, would seem to be most important of all.

Pagan Religions Which No Longer Satisfy. There are many indications that pagan religions no longer satisfy the Japanese. They, for the most part, are too well educated to maintain seriously any longer that their emperor is a god. Many of the younger generation are drifting into unbelief and irreligion because the faith of their forefathers no longer satisfies them. The decay of the ancient religions opens a door of opportunity to the Christian Church. The religion of Jesus satisfies every longing of the soul and enables its possessor to meet every kind of human experience victoriously. The youth of Japan need the Christian religion and need it desperately. The youth of America can go a long way toward sending it to them, if they will.

CARRYING THE GOSPEL TO THE PEOPLE OF THE INLAND SEA

What is called the "Inland Sea" of Japan stretches for one hundred and fifty miles between the mainland of Japan and the large island of Shikoku. Scattered over this body of water are hundreds of islands, some of them so small that an island sometimes supports only a single

pine tree rising picturesquely above the water, others large enough to support a population of from 20,000 to 40,000 people.

The people of the Inland Sea are a hardy race of farmers and fishers. They had not been reached by missionaries until a courageous sea captain, Luke Bickel, took charge of a little gospel schooner and began work among the islands. At first, Captain Bickel found his work difficult and apparently fruitless. The people of the islands were enormously prejudiced against Christianity. Traditions concerning the Jesuit missionaries had been handed down for three centuries and the Japanese of the islands believed that Christianity was a foreign religion which taught Japanese citizens to be traitors to their country. Moreover, the Buddhist priests stirred up opposition here and there.

Captain Bickel was not discouraged by this opposition. He had expected it. He had told his friends that if he gained his first convert within ten years he would be satisfied. So he kept on with his work. He held meetings wherever he could and visited the sick. He invited the islanders to his ship, and entertained them in his small but comfortable cabin where Mrs. Bickel met the women and gradually won their confidence and friendship. The greatest promise of success was soon seen to lie in work with the children. They quickly learned to sing Christian hymns and Captain Bickel soon had organized several Sunday schools.

The first signs of a definite acceptance of the Christian religion was seen among the sailors of the little gospel ship. They were at first a rough and godless lot of seamen. Gradually the influence of their godly captain began to touch their lives. They became interested in the great undertaking to which their captain was devoting his life with so much enthusiasm. Soon every one of them accepted the Christian religion and became a faithful helper to his captain, not only in managing the ship but also in carrying on the missionary work.

The prejudice against the "Jesus Ship," as the islanders had named the little gospel schooner, seemed to give way all at once. The people became friendly. They hailed the coming of the ship with shouts of welcome. They

crowded about the captain to hear his words concerning the religion of Jesus. Soon the captain had organized a hundred Sunday schools with an enrollment of four thousand children. Two thousand people were receiving instruction as candidates for Church membership. The Captain and his helpers were now everywhere welcomed, and appeals came from distant ports of the archipelago urging him to come and start churches and Sunday schools.

For twenty years Captain Bickel sailed his little white ship up and down among the islands of the Inland Sea. Once mistrusted as the representative of a mysterious foreign power which the people feared, he became the beloved friend of many thousands of Japanese scattered over the islands of the Inland Sea. When he laid down his task to take his eternal reward, without doubt he was the best beloved man in all that part of the Japanese Empire, and, better still, he had taught his Japanese friends to know and to love the Saviour and Lord whom he served so faithfully.

Another captain and his wife are now sailing the little white ship on the Inland Sea. The work still goes on and, year by year, the farmers and fisherman are turning from paganism to worship the God revealed in Jesus Christ. The work done by the little gospel ship with its preacher-captain and his wife and its godly crew can never be measured. It is such zeal that is gradually winning not only Japan but all the world as well for the religion of Jesus. It is work like this that is laying the foundations for the Kingdom of God on earth.

THE LESSON PRAYER

Our Father in heaven, teach us to see the nobility of service. Grant that none of us may fall into the habit of living selfishly. Bless the work of the missionaries in Japan and give them strength to labor faithfully for thee. We would do our part in the great task of winning the world for thee. We would give generously of our time and money for the support of the mission enterprise. Help us to carry our good will into action, laboring gladly and perseveringly in whatever task thy wisdom doth assign unto us. We ask in Jesus' name. Amen.

SUPPLEMENTAL LESSON MATERIALS

1. Missionary letters for Sunday schools.
 2. "Young Japan," Kerschner. Board of Foreign Missions.
 3. Post Cards. (Four in a set, sepia.)
 4. Maps: Large wall map of Japan and Korea, sixty cents. Smaller map of same. Small outline map, 11" x 14".
 5. Plays and Pageants: "Sunlight and Candlelight in Japan" (play with five characters); "The Cross Triumphant" (pageant).
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EXPRESSIONAL SESSION

THE PLACE OF AMERICA IN THE PLANS OF GOD

Micah 4:1-5

God is working through the centuries to bring all mankind to a state of righteousness and brotherhood. In carrying out this great purpose he uses nations as well as individuals. The Hebrews were his chosen people in the sense that he used the Hebrew nation to reveal himself to his earthly children. They, first of all the people of the earth, came to know Jehovah as the God and Creator of the universe. Through their great prophets God was able to teach his children many great lessons, such as the hope of a coming Saviour. Through the Hebrews he prepared the world for the coming of his Son. He also used the Greeks and the Romans in the same way.

We may believe, therefore, that God has a place in his great plan for our nation. We have caught glimpses of it in these lessons. We have seen what an opportunity the American people have in China and in Japan and in South America. What a great thing it would be if all the boys and girls of our country could catch a glimpse of God's great plans for our nation and could throw their lives into the task of helping our country fulfill the plans of the Almighty! Such a knowledge and such an enter-

prise would make our country great beyond the highest hopes of its founders.

As long as the Hebrews kept their missionary task in view, they made great progress as a nation. Sometimes they forgot this task and then they became narrow and selfish and began to oppress one another. Our nation stands in the same relation to the God of nations as the Hebrew nation stood. If we as a nation fulfill his plans, we shall be a nation of people great of soul and great in service to all the world. If we allow ourselves to become narrow and selfish, it may be that God will try to win us back to the path of duty as he redeemed the Hebrews in the days of their Captivity. If we prove to be a useless instrument God will certainly raise up other nations to do the task which we have neglected. God will not fail in his great plan to set righteousness and justice in all the earth.

SOME FACTS TO BE DISCUSSED IN THE MEETING

No great nation is in such close contact with Japan as is the United States. The Pacific Ocean has become a highway; it does not separate our country from Japan, but binds the two nations together.

American assistance during the great Japanese earthquake of 1923 did much to advance the cause of Christ in Japan. High officials of the Japanese nation have stated that to-day a war between Japan and the United States is impossible.

Hundreds of Japanese students are now in the colleges and universities of the United States. By making friends of these Japanese students our American students can be of much help in advancing the cause of Christ in Japan.

REVIEW QUESTIONS

1. Why did Japan make little progress during the centuries when she was a hermit nation?
2. Why is Japan called the "Great Britain of the Orient"?
3. Tell about Commodore Perry and his expedition to Japan.

4. Why is Japan called the "Sunrise Kingdom"?
5. Why is the present a time of missionary opportunity in Japan?
6. Tell something of the pagan religions of Japan and why they no longer satisfy the Japanese.

BIBLE VERSES

Ps. 1:6; 33:12; 147:20; Prov. 10:25; 14:34; 28:1; 29:2;
II Sam. 7:23; Isa. 26:2; Jer. 10:6, 7.

TOPICS

1. Isaiah's picture of a nation which still kept up formal worship but had forgotten its missionary task. Isa. 1:10-20.
2. Business ideals in a nation which had forgotten its missionary task. Amos 8:4-10.
3. Social conditions in a nation which had forgotten its missionary task. Micah 3:5-12.
4. Why I believe that God has a great task for America. (His providence in providing a country wonderfully varied and rich in resources; in selecting early settlers, and so forth.)
5. Is there danger of our country becoming a hermit nation?

PROJECTS

Plan for a self-denial week, the proceeds of which are to be sent as a thank offering for the support of Japanese missions. Plan an evening service in which a stereopticon lecture on Japan is to be given.

CHAPTER XV

KOREA, THE LAND OF THE MORNING CALM

WEEK DAY SESSION

THE PALESTINE OF THE PACIFIC

Haggai 2:1-9

The words of our Scripture lesson were spoken to the little band of Jews who had come back to Palestine from Babylon to rebuild the walls of Jerusalem and the Temple of Jehovah. Some of those who helped to construct this second Temple could remember the magnificent Temple of Solomon which had been destroyed seventy years before. As these aged people thought of Solomon's great Temple and compared the Temple they had just completed with this splendid Temple of other days, they wept. The Prophet Haggai told the people that this second Temple should be greater than the Temple of Solomon, because Jehovah would fill this second house with the glory of his presence. The words of the prophet were fulfilled, for in this second Temple the chosen people came to know God more perfectly than they had ever known him in the days when Solomon's Temple was standing, and it was into this second Temple, remodeled by Herod, that Jesus came as a boy and as a man. God can take individuals of only mediocre ability and use them for some of his greatest enterprises. He can use small and weak nations for his great plan. We have been studying about some countries which are great in the extent of their territory and in the number of people within their boundaries. In this lesson we are to study about a little country which is so weak that it has long been subject to other nations, but which God is using for the conversion of Asia to Christianity.

A Peninsula for Which Many Nations Have Contended. Korea, or Chosen, is a peninsula about six hundred miles in length. It extends in a southeasterly direction from the northeastern corner of China. Its total

area is about the same as that of Kansas. The peninsula of Korea has been a battle ground of nations from earliest times. From its tip the ancestors of the Japanese launched out to sea and passed over to the islands of the Ainu, which they conquered for their own possession. Into this peninsula came fierce Tartars under Jenghiz Khan, threatening to overrun Japan. The Chinese early invaded the peninsula and held a kind of protectorate over it for many centuries. The Japanese challenged the Chinese possession of Korea, and this challenge resulted in the Chinese-Japanese War of 1895. A few years later the Japanese suspected the Russians of having designs on Korea and the Russian-Japanese War was the result. In 1910 the Japanese annexed Korea to their own nation, and have ever since been trying to make it thoroughly Japanese in language and civilization.

The Koreans have long called their country "The Land of the Morning Calm." In view of the somewhat stormy history of the peninsula, the name does not seem to be a very fitting one. The Koreans, however, did not have the history of their land in mind when they fixed upon this name. They had noticed that on summer mornings just about sunrise there is apt to be an hour of quiet when no leaf stirs in the breeze. Being a nature-loving people, the Koreans thought of this morning calm as representing the ideal for their nation. They longed for a nation which would be as quiet and peaceful as a summer morning.

Likeness of Chosen to Palestine. Chosen has sometimes been called "The Palestine of the Pacific." The two countries resemble each other somewhat in physical features. At the northern boundary of Palestine stands Mount Hermon, crowned with snow which lasts through the summer. At the northern boundary of Chosen stands a mountain which the Koreans call "The Ever White Mountain Peak." From Mount Hermon mountain ridges run southward throughout the whole length of Palestine. From "The Ever White Mountain Peak" a chain of mountains runs down the center of the Korean Peninsula.

Korea and Palestine are alike in their history. Both have been battle grounds of the nations. Both lay for centuries between strong and rival monarchies. As

Palestine became in the end a nation subject to other and stronger nations, so Korea has passed successively under the control of Tartars, Chinese, and Japanese. Palestine has served as a bridge between the valley of the Nile and the valley of the Euphrates. Korea has served as a bridge between the Japanese islands and the mainland of Asia.

Although Palestine is a small country it has had a profound influence over the whole world. Out from its borders have gone the gospel messages which are transforming the earth into the Kingdom of God. Korea is likewise a little country, but there are signs that Korea, too, will be used of God for a great work. In these lessons we shall learn something of the rapid progress of the Christian religion in Korea and the efforts of the Korean Christians to spread the gospel over the continent of Asia. It seems probable that Korea may become the spiritual Palestine of eastern Asia, sending forth from its boundaries the message of peace which has conquered men and empires for God.

The Korean People. The Koreans are related to the Chinese and the Japanese, but differ from both in many ways. They are usually much taller than the Japanese and are not so brown in color. In disposition the Koreans are mild and gentle. They seem to have a natural capacity for religion, which makes them very responsive to the Christian faith. Their language has usually been written with the same characters as the Chinese language, but it differs from Chinese speech as much as English differs from German.

One of the kings of Korea who lived some four hundred years ago invented an alphabet of twenty-six letters to take the place of the thousands of Chinese characters in which the Koreans were accustomed to write their language. But little use was made of this invention until missionaries came to Korea and found this simple alphabet ready for their use. It has enabled the missionaries to print the Bible and other books in the Korean tongue, and has thus been of great assistance in the evangelization of the nation.

A Passion for Education. Since the coming of the missionaries the Koreans have developed a passion for

education. All schools are crowded, and many thousands of boys and girls are turned away every year because the schools cannot provide for them. Since taking control of the country, the Japanese have organized a system of public schools, but there are not nearly enough of these public schools to provide for all the children. The mission schools are a very important part of the educational system of the nation. The Koreans are for the most part desperately poor, but parents are willing to make almost any sacrifice in order to secure an education for their children.

A Delicate Situation for the Missionaries. Mission work has been carried on in Korea under very trying conditions since the Japanese annexed the country to their own nation. The Koreans have longed for independence and have looked upon the Japanese as their enemies and oppressors. The Japanese have often charged the missionaries with encouraging the Koreans to resist the Japanese occupation of the country. Sometimes the Koreans have felt that the missionaries were on the side of the Japanese because the missionaries tried to maintain a neutral attitude in the matter.

A few years ago the Koreans undertook to throw off the Japanese rule by what has been called "The Independence Movement." They did not resort to arms, as such a step would have been hopeless. They did, however, withstand the Japanese authority in every other way that they could. Many of the Koreans were thrown into jail and for months the country was torn by bitter strife. The harsh measures used by the Japanese caused the whole world to look with pity on the seemingly hopeless struggles of the Koreans to regain their independence. To-day the Japanese have almost entirely ceased their harsh treatment of the Koreans. Their harsh methods were a great blunder. After the war with Russia, Japan was looked upon by many Oriental peoples as the champion of Asia. They began to dream of freeing themselves from the rule of European powers. But when Japan herself turned oppressor and treated the Koreans more cruelly than Europeans had ever treated their Asiatic subjects, the admiration for Japan quickly cooled.

PIONEERS AND MARTYRS

Christianity was first introduced into Korea in 1790. No missionaries seem to have entered the country at that time. Perhaps they could not have entered, as Korea was for centuries a hermit nation. But certain missionaries were working in China, and they learned enough of the Korean language to write tracts on the Christian religion in the Korean tongue. These tracts, with portions of the Bible, were sent into Korea.

So responsive were the Koreans to the Christian religion that, as a result of the literature sent into Korea, a considerable group of them became Christians. These first followers of Christ in Korea refused to take part in the worship of their ancestors and thus drew upon themselves violent persecutions. In 1803 the first Korean martyrs for Christ were put to death. Perhaps all the Christians were slain, for nothing more is heard of Christianity in Korea for sixty years.

During all these sixty years no missionary was permitted to set foot in Korea. Then a determined French missionary came to the city of Wiju, which lies on the boundary between Korea and China. He could visit that part of the city which lay in Chinese territory, but for a time all his efforts to cross over into Korean territory were defeated. One day he discovered that a large city sewer coming down from the Korean portion of the city emptied on the Chinese side of the boundary. Entering this sewer he traversed its long, dark passageway until he was well within the Korean boundary. Then he found an opening and crawled out at night. He succeeded not only in eluding the Korean officers but even in getting other missionaries into the country. Within three years there were twenty-three missionaries in Korea, and many thousands of native Koreans had been won for Christ by these missionaries. Then came a terrible persecution, in which nearly every missionary perished and in which thousands of the native Christians lost their lives. With a terrible determination the Korean rulers set themselves to the task of wholly destroying the Christian faith in their midst. They did not wholly succeed, for the Christians endured heroically,

until a better spirit took possession of the nation, and the doors were swung open to welcome the message of the cross.

SUPPLEMENTAL LESSON MATERIAL

1. "Pen Picture of the Chosen Mission."
2. "First Fruits in Korea," Clark.
3. "The Happiest Girl in Korea," Guthapfel.
4. "Underwood of Korea," Underwood.
5. "A Little Prince Has a 'Jesus' Birthday."
6. Other leaflets from the Literature Department of the Board of Foreign Missions.
7. Lantern Slide Lecture: "Chosen."

SUNDAY SESSION

THE KOREAN PENTECOST

Acts 2:1-13, 37-47

Christianity has advanced so rapidly in Korea during the past few years that the movement has sometimes been called the "Korean Pentecost." It will be remembered that after Peter's great sermon on the Day of Pentecost, three thousand people accepted the Christian religion. A few days later the number of men among the believers had increased to five thousand. Before the persecutions came to scatter the followers of Jesus, the number of Christians multiplied rapidly in Jerusalem, so that there were probably many thousands of Christians in the city when Saul took up the task of exterminating the new religion.

The growth of the Christian Church in Korea has not been so rapid as it was in Jerusalem in the days of Pentecost, but the cause of Christ has made such remarkable progress there that the term, "Korean Pentecost," is not altogether unsuitable. The Korean mission is one of the youngest missions of the Protestant Churches. The first Korean church was organized in 1887. In 1890 there

were less than one hundred native Christians in all Korea. In a single generation the number of converts has been multiplied many times. The Presbyterian Church alone now numbers among its adherents more than two hundred thousand Koreans. The Korean Christians of all denominations now number nearly four hundred thousand, having grown to this great host from a little band of less than one hundred, thirty-three years ago.

The steady growth of the Presbyterian Church in Korea is seen in the following statistics covering a period of three years:

Added on Confession of Faith, in 1920, 5603; in 1921, 8461; in 1922, 10,535.

Enrolled as Catechumens, in 1920, 8002; in 1921, 12,346; in 1922, 15,640.

Growth of Korean Sunday Schools. One of the most promising features of the mission work in Korea has been the rapid development of Sunday-school work in recent months. The native Korean pastors are beginning to recognize the great value of an efficient educational program as an aid to the evangelization of their country. They have found out that nine tenths of those who unite with the Church have been Sunday-school members before they became Church members. These native pastors are asking our country to send them not only medical missionaries and evangelists but also leaders in religious education, that they may put their church schools on the right kind of foundation and make them efficient agencies for the winning of all Korea for Christ.

In answer to this appeal Rev. J. S. Armentrout, an American specialist in religious education, was sent to Korea in the fall of 1922. He spent several months in that country, helping the Korean Christians to organize teacher-training classes, showing them how to grade their Sunday schools into departments, and how to put on Daily Vacation Bible Schools, thus supplementing the Sunday-school program.

Self-Supporting Churches. In America it has sometimes been difficult to bring home-mission churches to self-support. Even when home-mission churches in America have grown strong enough in membership to

meet their own expenses without any great effort, they have sometimes been unwilling to give up the assistance which their denomination has been giving them in the way of a cash allowance. This does not seem to be the case with the Korean churches. The Korean Christians are nearly all poor people, but they have tried to make their churches self-supporting as soon as they could. As a result ninety per cent of the churches of Korea are supported entirely by the gifts of the native Christians. Too many American Christians give to the Church "of their superfluity" without ever sacrificing anything for their Church. The giving of the Korean Christians is sacrificial.

A Missionary Church. If all Christians had the missionary zeal of the Korean Christians, the world would be won for the religion of Jesus within a few generations. The little group of Korean Christians, poor in this world's goods, might say: "We have all that we can do at home. Our task is right here in Korea and we will leave the foreign-mission enterprise for the Church in lands where Christianity is strong and the Christians people of wealth." But the Koreans do not say this. Worthwhile Christians never talk in such a way. Pushing their work at home with all their might, the Korean Christians at the same time are reaching out into distant lands with the gospel message. The little Korean Church has planted more than a hundred mission stations in Manchuria and has sent eight of its members to be mission pastors in charge of these mission stations. It has established work in and around the Russian city of Vladivostok and has given two missionaries to this field. Far up in the center of Siberia, a Korean is carrying on mission work with little groups of Christians in twenty-five different places. This Korean missionary is the only Protestant who is preaching to the Russians of Siberia.

The Koreans lately sent two missionaries to the island of Quelpaerd in the Yellow Sea. In Tokio, Japan, a Korean missionary is preaching to eight congregations of Koreans and Japanese. In the province of Shan-tung, China, the Korean Christians support four missionaries and a missionary doctor. These five Koreans with their wives carry on services in sixteen churches and conduct

six day schools. The work is entirely in the hands of the Korean missionaries, the American missionaries having nothing to do with the enterprise.

With these facts at hand, it will not seem to be an overstatement to say that if all Christians had the missionary zeal of the Korean Christians, the world would be won for Christ within a few generations. The Korean Christians are only a little band. For every Korean Christian there are nearly two thousand people in other lands and of other races who profess to be followers of Christ. If we could multiply the missionary zeal and the missionary effort of the Korean Christians by two thousand, we would be putting billions of dollars into the foreign-mission enterprise and supporting an army of missionaries a hundred thousand strong.

The "Grace" of Liberal Giving. In his letters to the Christians of his day, Paul speaks of liberal giving as a "grace," thus ranking Christian giving along with prayer, service, and the study of the Bible. The Korean Christians, as has been intimated, have manifested the grace of liberal giving in such a way as to make them an object lesson to Christians in other lands. There are twelve hundred church buildings in Korea, and the Koreans themselves have paid for nearly all of these buildings. Only seven churches out of the twelve hundred have in them any money from America. The Korean Church has two hundred and forty ordained native pastors and every one of them is supported by the Korean Christians. They also support eighty per cent of all their other Church workers.

Christians Who Are Ever About the Father's Business. The splendid growth of the Church in Korea is due in large part to the fact that every Church member is a zealous and persevering evangelist. They do not leave the work of winning converts entirely to the ministers, as so many Christians in our own land are apt to do. Men, women, and students are constantly telling their friends and neighbors about the religion of Jesus. They bear witness for Christ wherever they go. They give days and weeks every year to evangelistic work in their community and in neighboring communities. What would happen if the five hundred millions who profess the name

of Jesus in various parts of the world were all like the Korean Christians in this matter?

A Preëminently Fruitful Mission. What this little country, with its people poor in this world's goods but rich in faith, has done for the cause of Christ is seen when we compare the mission work in Korea with the whole of the foreign-mission work carried on by the Presbyterian Church. The Presbyterian Church is carrying on foreign-mission work in twenty-seven different fields. Of the native Christians in all these fields, thirty per cent are in Korea. Thirty-seven per cent of the pupils in Sunday schools of the foreign field are in the Korean Sunday schools. Eighty per cent of the self-supporting native churches in the foreign-mission fields of the Presbyterian Church are in Korea.

The Place of Korea in the Evangelization of Asia. It seems certain that if the Churches of America do their part, Korea can be wholly won for the Christian religion within a few years. Such an achievement would be of immeasurable importance. A Christian country with all its citizens as zealous for Christ as are the present-day Korean Christians would count for much in the evangelization of the world, no matter where that country might happen to lie. It would count still more mightily for the Kingdom of God if it lay, as Korea does, at a point where China, Japan, and Siberia touch one another. With the people of a Christian Korea joining hands with fellow Christians in Japan, Siberia, China, India, and Siam, the winning of all Asia for Christ would be in sight.

THE LESSON PRAYER

Lord, thou hast taught us to pray saying, "Thy kingdom come. Thy will be done in earth, as it is in heaven." We believe that we ought not only to pray for the coming of thy Kingdom but also to work for it diligently. Help us to understand the problems which must be solved in the carrying on of the task which thou hast given to the followers of thy Son. We ask thy blessing upon the peoples in other lands who have turned away from idols to worship thee. We thank thee that there are so many of them and that they have been so zealous in the work

of thy Church. Grant that we who have as a nation so long known the blessings of the Christian religion may be as true and as zealous as the new converts in mission fields. We ask in the name of Jesus. Amen.

SUPPLEMENTAL LESSON MATERIALS

1. Report of Foreign Mission Board, for 1923, p. 109.
2. Missionary experiences of New Testament times which are being repeated to-day in the foreign-mission field: Acts 20:17-38; 21:4-6; 28:11-15.

EXPRESSIONAL SESSION

SOME LESSONS WE CAN LEARN FROM THE KOREAN CHRISTIANS

Acts 10:17-35; Ex. 18:13-27

It is one of the blessings of the Christian religion that it tends to make its possessors docile. The Christian is always ready to learn. In giving people a teachable spirit, the Christian religion gives them one of the essentials of a great personality. One of the greatest thinkers of America declared that he usually learned something from every person with whom he talked for a few minutes. Moses learned some very important lessons from his father-in-law who was a desert sheik. Peter learned some very important lessons from a Roman captain who was a seeker after the religion of Jesus. Peter had been in the school of Jesus for some years when he met Cornelius, yet this Gentile soldier was able to give Peter new light concerning the religion which Jesus had come to establish on earth.

This same truth applies to our own times. People who have lived all their lives in a Christian country can often learn a great deal from the new converts to Christ in the foreign-mission field. Christians in countries like Korea and Japan are helping American Christians to understand the Christian religion better than they have understood it heretofore. The message of the life and teach-

ings of Jesus is so great a message that it takes all classes of people to grasp its significance.

Some of the newly organized Christian churches in foreign-mission fields are showing the Christian Churches of America the advantages of a close coöperation between all types of Christians and the duty which rests upon them to seek this closer unity. In Korea many different denominations either unite in the promotion of the Christian religion within a certain territory, or they so divide the field between them that there is no competition. The Christian forces in practically every foreign-mission field are moving steadily toward a union of all the Protestant forces into one Church organization.

SOME FACTS TO BE DISCUSSED IN THE MEETING

The Japanese name for Korea is "Chosen" and it is proving to be a name well suited to the home of the Koreans, for their land is coming to be recognized as a chosen instrument for carrying out God's plan for a Christian Asia.

There are seventeen million of Koreans, besides a good many Chinese and Japanese, in Korea. Korea has about one sixth as many people as has the United States.

Nine tenths of the Koreans are farmers. Rice is the chief crop, but other kinds of grain are also raised.

REVIEW QUESTIONS

1. Why is Korea called "The Palestine of the Pacific"?
2. Tell what you can of the Korean people.
3. What hindrances have there been to the mission work in Korea?
4. What is meant by the "Korean Pentecost"?
5. Tell of the growth of Korean Sunday schools.
6. Show that the Koreans are interested in missions.
7. How does Korea rank as a mission field?

BIBLE VERSES

Eph. 5:18-21; I Cor. 1:26-31; Gen. 30:27; Isa. 11:6; 26:9; Phil. 4:9; Rom. 1:14, 28; I Tim. 4:12.

TOPICS

1. What the Korean Christians can teach us about missionary zeal.
2. What the Korean Christians can teach us about giving.
3. What the Korean Christians can teach us about Church unity.
4. What the Korean Christians can teach us about leading others to become Christians.
5. The importance of Korea in the program of world evangelization.
6. Mission stations of our denomination in Korea. (Described in "Pen Picture of the Chosen" Mission. Map may also be obtained from the Foreign Mission Board.)

PROJECTS

Collect picture rolls and picture cards from Sunday schools and send them to Korea to be used in the Korean Sunday schools. Make ribbon bookmarks to be sent to Korea for use as prizes in Sunday-school work and as Christmas gifts. Collect books of travel and biography to be sent to Sunday-school libraries to be used by Korean boys and girls who are learning English.

CHAPTER XVI

SIAM AND THE PHILIPPINE ISLANDS

WEEK DAY SESSION

AN OPEN DOOR TO SOUTHEASTERN ASIA

I Cor. 16:5-9

Paul owed his great success as a missionary to his ability to see and seize open doors of opportunity. He wrote the words of our Scripture lesson from Ephesus. The Corinthian Christians were anxious to have Paul visit them and he was anxious to go, but he decided to stay for a while longer in Ephesus because of what he called the "great door and effectual" which had been opened to him. It is characteristic of Paul that after naming the open door of opportunity as a reason for his tarrying in Ephesus, he added, "and there are many adversaries." He did not say, "There is a great opportunity here, but there are many adversaries." He said, "And there are many adversaries." The adversaries were an additional reason, Paul thought, why he should tarry in Ephesus.

It was not only Paul's ability to see opportunities, but his habit of pushing them perseveringly, that made him a great missionary. In this chapter we are to study about some of the open doors of missionary work which are before the Christian Church to-day. If we seize these opportunities as Paul would have seized them, and labor at our tasks as Paul would have labored at them, we shall see the Church of Christ advancing in some of the most needy regions of the earth.

At the Heart of the Indo-Chinese Peninsula. From southeastern Asia, a great tongue of land extends southward between the Indian Ocean and the South China Sea. This tongue of land is called the Indo-Chinese Peninsula. It is occupied by a number of different countries. Burma holds a narrow strip of land on the western

side. In the south the prolongation of the Indo-Chinese Peninsula is called the Malay Peninsula and is in part occupied by the Straits Settlements of Great Britain. On the east are Cochin China, and Annam, making up what is commonly called French Indo-China. Along the northern borders of the peninsula lie some of the provinces of the Chinese Republic. In the center of the peninsula lies Siam.

All the countries named in the preceding paragraph are as yet hardly touched by missionary activities, but in Siam a beginning has been made. Lying as it does in the heart of the peninsula, Siam presents great opportunities for an advance of the Christian religion into the regions of southeastern Asia. Protestant missionaries have not been allowed to enter French Indo-China. That is, the front door of that country has been barred against them. They have not been allowed to settle in any of the seaport towns. During recent months, however, they have gained admittance through the back door. Coming up through central Siam, they have reached the borders of French Indo-China and have passed over into that forbidden territory. Their position in Siam has likewise put the missionaries in close touch with the southern provinces of China. It is evident that if Siam can be won for Christianity, the whole Indo-Chinese Peninsula will fall before the advance of the Christian religion. With this great peninsula of southeastern Asia won for the Church the way will be open for an advance into the vast regions of central Asia, where the gospel has hardly been heard as yet.

The Tai Race. A good many centuries before Moses was born in Egypt a vigorous race of people known as the Tai pushed southward from the regions of central Asia. They took possession of what is now southern China and there, having blended with other races, they make up to-day a large part of the population. Others of the Tai tribe pushed still farther south into the Indo-Chinese Peninsula. Some settled in the northern part of the peninsula where they live to-day and are called the Laos. Others of the adventurous Tai tribe reached the southern portions of the peninsula where they found a people who had built up a civilized country after the

fashion of India. These inhabitants of the southern portions of the peninsula were called Cambodians. The Tai race and the Cambodian race mingled to form the present Siamese people.

It thus happens that the people of North Siam and South Siam differ from one another in many ways. The Siamese are more cultured than the Laos, but are also indolent and not very responsive to the efforts of the missionaries. The Laos, however, being a more vigorous people than the Siamese, although more uncivilized, have responded encouragingly to the gospel message.

Great numbers of Chinese have come into Siam. They carry on most of the agriculture, own most of the stores, and control the banking interests. The Chinese of Siam are a stalwart and progressive people and have responded readily to the appeal of the gospel. Thus although the missionary work among the Siamese is difficult and sometimes discouraging, the work among the Laos and the Chinese is promising. If the hardy Laos and the industrious Chinese can be won for Christ, Siam will become a Christian land.

A Land of Idols. The Siamese are Buddhists and the land is full of idols varying in size from a man's thumb up to great images one hundred and fifty feet high. The most southern portions of the Indo-Chinese Peninsula are occupied by people of the Malayan race and they are Mohammedans. The Laos of the north are nominally Buddhists, though their religion really consists in the worship of good and evil spirits. They seem to be by nature deeply religious and when once they accept the Christian religion they are devout and persevering members of the Church.

A Challenge to the Presbyterian Church. Siam is in a peculiar sense a challenge to the Presbyterian Church in America. No other American denomination has any mission work in the country. If the 10,000,000 people of Siam are to be won for Christ, the task must be undertaken seriously by the Presbyterian churches of America. It is fortunate that such is the case. America has never taken away any of the territory of the Siamese kingdom as some other nations have done. This fair treatment has given the people of Siam a friendly attitude toward Amer-

icans. The King of Siam recently issued a proclamation in which he said: "The American missionaries have always been just and upright men. The Government of Siam has great love and respect for them and has no fear whatever concerning them."

Millions as Yet Untouched. Siam is one of the most needy mission fields in the world. In certain parts of the country are large areas where no missionary has ever come to preach the gospel. Millions of people in Siam have never heard about the Saviour of the world who came to establish a Kingdom of universal brotherhood. Not more than one third of the great Tai race have ever heard of Christ. Because the Foreign Mission Board lacks money to send out the missionaries, the carrying of the gospel into the untouched portions of Siam is long delayed.

THE LIVINGSTONE OF SIAM

Rev. Daniel McGilvary might be called the "Livingstone of Siam." While doing mission work in South Siam, he came in contact with a few of the Laos of North Siam and determined to visit the unknown regions from whence these people had come. The north country of Siam was at that time well-nigh inaccessible. Travel in Siam was largely by river in those days and great rapids hindered any approach to the northern regions. In 1863, Dr. McGilvary and Rev. Jonathan Wilson started out in a small boat to explore the northern portions of the Indo-Chinese Peninsula. Having journeyed as far as they could go by water, they purchased elephants and pushed on across the mountains and through the tropical jungles. Of the land which they visited Dr. McGilvary wrote saying, "Every place we came to we took possession of it in the name of our Lord and Master."

The two missionaries finally reached a large city called Chiangmai where they preached to the people. With a few simple remedies Dr. McGilvary began to minister to those who were sick. He established five hospitals and a leper asylum. He introduced education among the Laos and organized eight boarding schools and twenty-two elementary schools. He spoke the message which won the first convert in North Siam. He organ-

ized the first church among the Laos and after that helped to organize twenty others. He saw the little band of Laos Christians grow until they were several thousand in number. It is little wonder that the Laos love Dr. McGilvary and speak of him as their friend and father.

SUPPLEMENTAL LESSON MATERIALS

1. "Pen Picture of the Siam Mission," Board of Foreign Missions.
2. Sunday-school letters from missionaries in Siam. Board of Foreign Missions.
3. Reports of the Board of Foreign Missions.
4. "A Half Century Among the Siamese and the Laos," McGilvary.
5. "The Oriental Land of the Free," Freeman.
6. Pamphlets published by the Presbyterian Board of Foreign Missions: "Child Life Among the Laos," "A Faithful Follower," "Historical Sketch of Missions," "Home Life in Siam," "Hospitals in Siam," "How a Governor in Siam Found Christ," "A Road and a Song," "Schools and Colleges in Siam," "A Summer with the Tai," "People of Yunnan."
7. Lantern Slides: "Through Siam" (72 slides).

SUNDAY SESSION

AN OPEN DOOR TO THE MALAYAN RACE

Rev. 3:7-13

In these lessons we have been studying about mission work for the white race, the red race, the black race, and the yellow race. In this lesson we are to study about the door of opportunity which God has opened before the Christian Churches of America enabling them to reach the brown race. Thus our study has swept over the whole range of the races of mankind. The brown race inhabit the Malay Peninsula and many of the islands lying off southeastern Asia. For the most part they are

a people of physical excellence, and of great possibilities for intellectual and spiritual development. The ten millions of people in the Philippine Islands are nearly all members of the brown, or Malayan, race. When these islands came under the protection of our country the way was opened for the introduction of Protestant Christianity on a large scale. Very little missionary work had been done in the islands by the Protestant Church up to that time. In the book of Revelation, there is a message to the church at Philadelphia which says, "Behold, I have set before thee a door opened, which none can shut." In his providence, God has set before the Protestant Church an open door in the Philippine Islands and no man can shut it.

Foreign Missions Under the American Flag. The mission work in the Philippine Islands is peculiar in that it is looked upon by most denominations as foreign-mission work, and yet it is under the American flag. By assuming control of the Philippine Islands, our nation became responsible, in a certain measure, for their welfare. Our Government cannot carry on mission work in these islands, because in our country Church and State are separated. Responsibility for the spiritual welfare of the Philippine Islands is therefore thrown upon the Churches of our nation. What our Government has done for the public schools of the islands, our Churches ought to do for the church schools.

Where Christians Meet Moslems in a Contest for the Malayan Race. In a previous lesson we saw how Mohammedans and Christians were competing with one another for the black natives of Africa. In the Philippine Islands, Christianity and Mohammedanism face each other in a contest for the Malayan race. Mohammedanism was planted in the Philippine Islands some centuries ago and it has conquered certain islands almost completely. The Moro tribe are Mohammedans and they have caused much trouble to our Government. There are scattered communities of Mohammedans in most of the islands.

It seems probable that if the protection of the United States Government were withdrawn and the efforts of missionaries discontinued, the Mohammedan tribes would

in time conquer all the islands and extinguish the Christian faith. If the Protestant Churches can win the millions of brown people in the Philippine Islands for Christ, this victory will go a long way toward winning the whole of the Malayan race for the religion of Jesus. Mission work in the Philippine Islands is therefore one of the strategic enterprises of the Christian Church.

Government Schools. As soon as our Government assumed control of the Philippine Islands, a shipload of school-teachers was sent across the Pacific to organize a school system for the Filipinos. This ship has been referred to as the New Mayflower. So faithfully did these teachers labor at their task that within a few years public schools were planted over nearly all the islands. The public schools have wrought marvelous changes in the islands. Under the rule of Spain there had been hardly any schools for the natives and the percentage of illiteracy was very great. At present, most of the children and young people can read and write, and many of them have received a liberal education.

Growth of the Philippine Missions. Education and evangelism usually go hand in hand. The creation of almost universal education in the Philippine Islands has opened the way for missionary work. The people are losing the pagan superstitions which had clung to them during all the centuries of Spanish rule. Education has given them a hunger for religious truth. Few mission fields have made greater progress than the Philippine Mission. Twenty years ago there were hardly a hundred native Protestant Christians in all the islands. To-day the number is not far from one hundred thousand. It seems certain that if the churches of America will support the Philippine Mission with their prayers and their offerings, practically the whole population may be won for the Christian faith.

An Independent Catholic Church. Most of the Philippine people are nominal Roman Catholics. A few years ago an Independent Catholic Church was formed under the leadership of a native priest. It grew rapidly in membership until it numbered more than three million among its adherents. Of late this Independent Catholic Church of the Philippine Islands has been declining in member-

ship. Many of its members have become Protestants; some have ceased to maintain membership in any Church organization, and some have returned to the Roman Church. The movement shows the readiness with which the natives of the islands give up their allegiance to the Church of Rome.

Silliman Institute. One of the greatest of the mission schools in the Philippine Islands is called Silliman Institute. It offers courses of academic and college grade. Students come to this school from all over the Philippine Islands and from China and Japan. The school has had a remarkable influence over its students. More than two thousand young people have become Protestant Christians while studying in its classes. These converts have gone out to all sections of the islands to become the leaders in business and in education. They have thus spread the Christian faith all over the country.

General Wood in the Philippine Islands. A few statements concerning the work of General Leonard Wood as governor of the Philippine Islands will illustrate what our Government has been trying to do there. During his first year as governor, General Wood opened up a large irrigating system which gave homes to hundreds of Filipino families. These families had belonged to a class called the "peons." These peons were but little better off than slaves, but when placed on the irrigated farms which General Wood had prepared for them they became self-respecting and prosperous citizens.

For many years the Filipino people have suffered heavy losses from a disease of their cattle which is called "rinderpest." Under the direction of General Wood a method of vaccinating cattle was developed which makes them immune to the rinderpest. In this way the natives of the islands are saved many thousands of dollars every year.

General Wood has developed many little ports at various points in the islands so that the Filipino farmers no longer have to send their products to Manila or some large city for shipment. A system whereby the people can take homesteads has been put in operation. The health system of the islands has been created under the direction of our Government.

General Wood is doing much to develop the sugar industry in the islands and it is a significant fact that during the first year of his administration, the exports of sugar were twice as large as they had been in any previous year. If the rich cane lands of the islands were fully developed, the output of sugar from them would be larger than that of Cuba.

A hospital for lepers is maintained at Culion in the Philippine Islands and General Wood has taken a great interest in the institution. He has secured physicians and nurses. He has made it possible for the lepers to receive the chaulmoogra-oil treatment which has enabled the physicians greatly to improve the condition of the lepers and to cure some of them. This successful treatment of the dreaded leprosy has put new hope into the wretched lepers of Culion. As a leper of Galilee once raised his hands to Jesus saying, "If thou wilt, thou canst make me clean," so the lepers of the Philippine Islands are now looking to American followers of Jesus with newborn hope.

When General Wood was about to give up the governorship of the islands and to return to America, the poor lepers of Culion sent him a letter. In this letter they said: "For many long years we had nothing to look forward to but an open grave. With your coming a new star shone above our narrow horizons, the star of hope. Through your vivid interest in our welfare the new treatment has been extended to us. A new trail, thanks to your interest in our behalf, has been blazed for us across the vale of despondency and despair leading to a new and wonderful existence." This incident shows what a great amount of real missionary work can be done in the Philippine Islands by a busy Government official.

HOW A MISSION PREACHER GOT A CHICKEN DINNER

For many centuries cockfighting has been a leading sport in the Philippine Islands. The natives dig a shallow pit in which they place the roosters that they may fight. The sport has become a great evil, not only because of its cruelty, but because of the gambling connected with it. In the old days before the coming of the Americans,

Sunday was the great cockfighting day. Many of the owners of fighting roosters would come to church Sunday morning with their roosters under their arms in order to be ready for the contests immediately after the close of the church services.

In a certain mission, revival services were being carried on and on Saturday night an old gambler came into the meeting with his rooster tucked under his arm. While the preacher preached, the old man stroked and petted his rooster. But the words of the preacher began to sink into the heart and mind of the old gambler. He had never heard such words before. When an invitation was made for all who wished to accept Christ to come forward, the old gambler came carrying his rooster with him.

The next day was Sunday and the one-time gambler and owner of fighting roosters was at the church bright and early. He joined the Bible class in order that he might learn more about the new religion which had brought him already such joy and satisfaction. He no longer carried his rooster, for he had sent it to the preacher for his Sunday dinner.

THE LESSON PRAYER

We thank thee, our Father in heaven, for great and worthy tasks. We thank thee that thou hast opened before the Church of our day such great opportunities for service. We ask thee to bless the work of the missionaries in Siam and in the Philippine Islands. Help us to do our part in carrying on the missionary task, whatever part thou mayest choose. We ask in the name of thy Son, our Lord. Amen.

SUPPLEMENTAL LESSON MATERIALS

1. "Pen Picture of the Philippine Mission," Board of Foreign Missions.
2. Sunday-school letters from missionaries in the Philippine Islands. Board of Foreign Missions.
3. Pamphlets published by the Presbyterian Board of Foreign Missions: "The Flag and the Cross in the Phil-

ippines," "General Wood in the Philippines," "Hospitals in the Philippines," "Once Upon a Time in the Philippines," "The New Filipino," "With the Army of the Cross," "Schools and Colleges in the Philippines."

4. Lantern Slide Lecture: "Philippine Islands" (74 slides).

EXPRESSIONAL SESSION

CHRISTIAN OR PAGAN

II Kings 17:7-18

The verses of our lesson tell of the tragic failure of the Kingdom of Israel. In spite of all that God had done for the Israelites, in spite of God's commandments and frequent warnings, the people of the Kingdom of Israel became vile idolators. They were conquered by the paganism which lay about them on the right hand and on the left.

Every nation must wage a fight against paganism, if it is to advance in Christian civilization. There are in our own country forces which are paganizing forces.

The battle between paganism and Christianity must go on within the life of the individual. If we grow careless and live, not according to the high standards of Jesus, but according to the low standards of paganism, we shall find ourselves sinking down into a pagan type of life and character. Paganism is having its way with a good many people in our country. A boy or girl who lives for selfish pleasures, who is not stirred by thoughts of service and of purity, is living on a pagan level. If any pupil who studies these lessons says, "I don't care anything about missions and missionaries," there is evidence that the pupil thus speaking is living a pagan life. Pagan peoples do not care anything about missions or missionaries either.

SOME FACTS TO BE DISCUSSED IN THE MEETING

Indifference is often a more serious hindrance than active opposition on the mission field. The people of

South Siam have never persecuted those who became Christians, they have remained indifferent to the gospel for the most part and not very great progress has been made. The people of North Siam at one time persecuted and killed the native Christians among them, but they have since turned to the Christian religion in large numbers.

Paganism is full of superstition and superstition grows in the darkness of ignorance. Schools, if they are of the right kind, are a foe to paganism. Unfortunately some schools have been made instruments for propagating pagan ideas.

The Philippine Islands have an area equal to that of Arizona. They are so fertile, however, that with only the most primitive methods of agriculture they support more than ten million people.

REVIEW QUESTIONS

1. Where is the Indo-Chinese Peninsula? Tell something of its people.
2. Tell something of the Tai race.
3. Why is mission work in Siam of special importance?
4. What opportunity for reaching the Malay race has come to the Churches of America?
5. Tell of the mission work in the Philippine Islands.
6. What has the United States done to help the Filipinos?

BIBLE VERSES

Matt. 10:7, 8; Rom. 12:21; I John 5:4; Rev. 2:7, 17, 26-28; 3:12, 21; I Cor. 9:27; 16:13; Deut. 4:1, 2; 8:11.

TOPICS

1. Some of Moses' warnings concerning paganism. Deut. 6:10-15.
2. Israel growing pagan through the greed of gain. Amos 8:4-8.
3. Pagan attitudes toward property. Luke 12:15-21.

4. Pagan ambitions. Luke 22:24-26.
5. How the Philippine Islands came under American control.
6. How churches and Sunday schools keep a nation from becoming pagan.

PROJECTS

Collect Sunday-school and Christian Endeavor supplies, not more than six months old, to be sent to the Philippine Islands through the Foreign Mission Board.



CHILDREN OF THE KERMANSHAH ORPHANAGE

CHAPTER XVII

MISSIONS IN MOHAMMEDAN LANDS

WEEK DAY SESSION

PLANTING THE CHRISTIAN FAITH IN PERSIA

Rev. 2:8-11

Our Scripture lesson is a message to a church which was suffering persecutions and tribulations. Its members were being cast into prison and even darker days seemed to be just ahead. Speaking in the name of his Master and Lord, the disciple John urged the persecuted Christians of Smyrna to be faithful to the end. It costs so little to be a Christian in our land that we sometimes forget that in some other lands people are even to-day laying down their lives for the Christian religion. In this lesson we are to learn about Christian missionaries and native converts who have suffered for their faith in our own day even as the Christians of Smyrna suffered so long ago.

An Ancient Nation Which Has Survived Many Changes. Persia is a Bible land. It is the country of Cyrus who commanded that the Jews of Babylon be permitted to rebuild the city of Jerusalem. In Persia, Artaxerxes was a king and Esther was his queen. The tomb of Esther and the tomb of Mordecai, her uncle, are pointed out to-day in Persia. It was from Persia that the Magi came to Jerusalem saying, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him."

Moreover, the Persia of to-day is the same nation as that over which Cyrus ruled. Never absorbed into the Roman Empire, it has kept its identity through all the centuries. Its population is made up largely of the descendants of the ancient Persian monarchy, though successive invasions have introduced a number of alien races and alien languages.

The Geography of Persia. Persia is as large as that portion of the United States which lies east of the Mississippi River and between the Great Lakes and the Gulf of Mexico. It has a diversified climate owing to its great variations in elevation. The region around the southern shore of the Caspian Sea is eighty-five feet below the level of the ocean and has an almost tropical climate with luxuriant vegetation. Mount Demovand, east of the city of Teheran, is nearly 20,000 feet high and covered with perpetual snow. In the southeastern section of the country there lies a great desert.

Races and Religions of Persia. The people of ancient Persia were Aryans and, as has been said, the descendants of this ancient population make up the larger portion of the people inhabiting the nation to-day. Besides the Persians, there are certain wild tribes, known as Kurds, who are Aryans. The Armenians are found in the cities and in some smaller communities at various places. The Armenians are also Aryans. The Syrians, the Arabs, and the Jews, are of the Semitic race. The Jews of Persia are the descendants of the lost tribes carried away by the Assyrians and also descendants of the Jews who were later carried away from Judea by Nebuchadnezzar. There are a few Turks resident in Persia and thus the yellow race is represented.

Mohammedanism is the leading religion of Persia, but it is a somewhat different religion from the Mohammedanism of Turkey and most other Mohammedan countries. It differs from the Mohammedanism of Turkey somewhat as the Protestant religion differs from the Roman Catholic religion. Most of the Mohammedans of Persia are more responsive to the gospel appeal than are the Mohammedans in other lands.

A great religious teacher called Zoroaster lived in Persia about a thousand years before the birth of Christ. He taught that there was one living and true God and the Persians became worshipers of a Supreme Being whom they recognized as the same as Jehovah of the Jews. For many centuries the religion of Zoroaster was the religion of the Persian nation. It was almost destroyed, however, when the Mohammedans conquered Persia in 641 A. D. The religion of Zoroaster has not wholly per-

ished for here and there in Persia there are little groups of people who still worship the God of Zoroaster.

The Syrians and Armenians are Christians. They are scattered remnants of Christian populations which were once strong, but have suffered persecutions for many centuries at the hands of the Mohammedans. Through centuries of persecution these Christians have kept the faith, though it must be confessed that their lives have in many cases been tarnished by the immorality and superstition which have so long surrounded them on every side.

Persia in the World War. The World War brought terrific tribulations to the Christians of Persia. A splendid missionary work had slowly grown up at Urumia during the years which preceded the world conflict. There were native churches, hospitals, and well-organized colleges. But Urumia lay near the boundary of Turkey and nearer still to the mountains inhabited by the Kurds. In the winter of 1915, a terrible blow fell upon the Assyrian Christians of Urumia. The fortunes of war had compelled the Russians to withdraw their troops from Persia and hordes of Turks and Kurds poured into the territory about Urumia. They swept the country with fire and massacre. Terrified fugitives poured into the mission compounds until there were many thousands of them crowded under the American flag, the only place where they had any chance to save themselves from the Turks and Kurds, for these enemies of the Christian Assyrians did not dare to dishonor the flag of America.

In the crowded compounds, epidemics of cholera and typhoid broke out, and one fourth of the refugees died in spite of the heroic efforts of the missionaries to relieve their sufferings. The missionaries gladly shared food, medicines, and clothing with the refugees and suffered as they suffered.

After five dreadful months the Russian troops again appeared and the Turks and Kurds withdrew from the country. The Assyrians went back to their ruined homes and began to rebuild their houses and to cultivate their land. Then came the tragic break-up of the Russian Empire. The Russian troops disappeared. The Turks and Kurds were soon sweeping the Assyrians out of all the country districts into Urumia. Assyrian Christians and the mis-

sionaries knew that far to the south a British army was advancing through Mesopotamia and their eyes were ever turned hopefully in that direction. The Assyrians armed themselves as best they could and heroically withstood their powerful foes. Day after day they hoped and prayed for the coming of the British troops and day by day their foes pressed them more closely. At last they could hold out no longer and the whole Assyrian population started southward on a panic-stricken flight. The little Assyrian army battled desperately to protect the rear of the fugitive host. The retreat became a desperate race for life. People threw away the little articles which they had brought from their homes and the roadsides were littered with these mementos of homes which had been destroyed. Parents left their children by the road when the little ones could no longer walk with the fleeing host.

With terrible persistence the Turks and Kurds hung on the flanks of the retreating column and it seemed as if the whole company of Assyrians must perish. Then a great shout arose from the foremost Assyrians. They had seen far ahead of them a little company of khaki-clad soldiers coming forward to meet them. There were only a few of the British soldiers, but they had machine guns with them and, passing quickly to the rear, they soon put a stop to the advance of the Turks and Kurds.

After the war had ended, the Assyrians began to come back to their ruined homes at Urumia, but in 1919 they were again attacked by their enemies. This time the Turks and Kurds would have made an end of the Assyrian Christians, had not the United States Consul at Tabriz interfered. As it was, only about six hundred were left alive.

Missionaries Who One by One Fell at Their Posts. The heroic devotion of the American missionaries during the Turkish and Kurdish invasions is a splendid example of that self-sacrificing service which the Christian religion has developed in the true followers of Christ in every century. During the five months of the first invasion, when epidemics had broken out among the crowded refugees, the missionaries worked night and day to relieve the suffering and to stay the course of the malady. Before relief came, two of the missionaries, Mrs. Louise

Shedd and Mrs. Mary McDowell, were stricken and died and their bodies were laid to rest among the bodies of those they had sought to save.

When the great flight from Urumia began, Dr. and Mrs. William A. Shedd decided to go with the fugitives while a number of other missionaries remained behind to face the Turks and Kurds. Dr. Shedd was like a commander in chief of the retreating throng. On his horse he galloped along the rear counseling the little band of Syrians as to how they could best ward off the pursuing enemy. Then he was off along the line helping the sick or encouraging those whose hearts were ready to faint. Day after day he was at his task with almost no time for a moment's rest. He was stricken with a malady which later proved to be cholera, but he kept right on.

When the British soldiers appeared, the light of a great joy shone in the face of the missionary. He had shepherded his people safely through their fiery trial and here was help at last. But the terrific strain and the deadly malady with which his body was afflicted proved to be too much for even the rugged strength of Dr. Shedd. The night after the British soldiers came he suffered a physical collapse and at dawn he died. The soldiers scooped a shallow grave beside the road and there they buried him in one of the most lonely parts of Persia.

The missionaries who remained in Urumia were made prisoners by the Turks and during the period of their confinement Miss Leonore Schoebel died. Dr. Vanne-man and Mr. Jessup, two other missionaries, were cast into a prison and suffered many hardships from the effects of which Mr. Jessup died. Before the end of the war three other missionaries had fallen at their posts of duty. These missionaries were Dr. L. F. Esselstyn, Rev. C. A. Douglas, and Dr. S. G. Wilson.

A PERSIAN CHRISTIAN WHO WAS FAITHFUL TO THE END

How hard has been the lot of the Mohammedans who have accepted the Christian religion is shown by the story of Mirza Ibrahim. In 1890, Mirza became a Christian. His wife and children at once left him and dis-

owned him, taking all the property belonging to the family, as the Mohammedan laws provide that the relatives of one who accepts Christ may do. Mirza went about the streets preaching until he was arrested and brought before the governor. The governor asked him about his religion and about his opinion concerning Jesus. Mirza said that he was a Christian and that Jesus was his Saviour. Thereupon the Mohammedans who filled the court room began to cry out: "Beat him! Beat him to death!" Mirza's only remark as blows fell upon him was, "So my Saviour was beaten."

After spending some time in the prison at Urumia, Mirza was summoned to Tabriz. He knew that he would never see his native town again, and as he was leaving he said to his few friends: "Pray for me that I may be a witness for Christ before the great of my people. I have no fear though I know I shall die." In Tabriz his clothes were taken from him and he was cast into a dungeon where he was chained to a gang of desperate criminals. In the dungeon he was set upon by the prisoners to whom he was chained and was so severely beaten that he died. When the Crown Prince of Persia heard that Mirza was dead, he asked the jailor how he had died. The jailor's only reply was, "He died like a Christian." His martyrdom sent a thrill through all Persia and touched the hearts of fanatical Mohammedans as the death of Stephen touched the heart of Saul of Tarsus.

SUPPLEMENTAL LESSON MATERIALS

1. "Pen Pictures of the East and West Persia Missions," Board of Foreign Missions.
2. Report of the Board of Foreign Missions.
3. Sunday-school letters from missionaries in Persia. Lantern Slides: "The Menace of Mohammedanism" (70 slides).
4. "The Story of Our Syria Mission," M. McGilvary.
5. "The Near East: Crossroads of the World," W. H. Hall.
6. "When I Was a Boy in Persia," Y. B. Mirza.
7. "In Camel Lands," George H. Trull (free).
8. "William Ambrose Shedd, Christian" (free leaflet).

9. "Shepherd of Aintab," Alice S. Riggs.
10. "When I Was a Boy in Palestine," M. J. Kaleel.

SUNDAY SESSION

RECLAIMING SYRIA AND PALESTINE FOR CHRIST

Isa. 61 :1-9

In the passage of Scripture chosen as a basis for this lesson, Isaiah foretold a time when the land of Palestine should be restored to that beauty and fruitfulness which had belonged to it before the invasions of the Assyrians had devastated it and left its cities in ruins. He also foretold a day of honor and peace for the Jews as the chosen people of God: "Everlasting joy shall be unto them. For I, Jehovah, love justice, I hate robbery with iniquity; and I will give them their recompense in truth, and I will make an everlasting covenant with them."

These promises were fulfilled, in part, when the Jews came back to their land to rebuild the Temple and the walls of their ruined capital. Many Bible students believe that they will receive their complete fulfillment at some future time when the Jews have accepted Jesus as the Messiah and the religion of Jesus has been spread over all the earth. God uses the efforts of his earthly children to carry out his plans and he is doubtless working toward the fulfillment of this prophecy as he inspires Christians to carry the gospel of Jesus to the uttermost parts of the earth.

Countries Which Were Once Christian. In this lesson we are to study about lands which are intimately connected with the Bible. In Palestine and Syria most of the events described in the Bible occurred. Most of the Bible was written by people who were living in Palestine. Moreover, these lands were once Christian. Not all of the people living in them were followers of Christ, but for several centuries the majority of people in them were. In Palestine there were many Jews and there were still a good many pagans in Syria even when Christianity was at its strongest in these two lands, but the Christians

were in the majority and they were the rulers of the country.

Christianity was nearly destroyed in Syria and Palestine by the invasion of the Mohammedans in the seventh century. Great Christian churches in Damascus and other cities were turned into Mohammedan mosques. The cross, the emblem of Christianity, was torn down, and replaced by the crescent, the emblem of Mohammedanism. Mission work in Syria and Palestine is therefore an effort to recover lost ground, to plant the religion of Jesus in a soil from which it has been uprooted by the invading forces of another religion, in many ways so opposite to that taught by Jesus of Nazareth.

Some Outstanding Missionary Enterprises in Syria and Palestine. A few of the more outstanding missionary enterprises now being carried on in Syria and Palestine will now be considered as samples of the work which the missionaries are doing to regain these Bible lands for Christ. The work carried on in the places named is in most cases being carried on to a considerable extent in other parts of these two countries.

The American Press at Beirut. Missionaries to Syria and Palestine early saw the importance of printing the Bible and Christian literature in the various languages spoken in these two countries. In 1822 they established a printing press in Malta. It began to print religious tracts in Italian, Greek, and Armeno-Turkish. So vigorously was this work pushed that in eight years over 10,000,000 pages of literature had been printed and distributed. This publishing work became known throughout the Orient as the American Press. In 1834 the American Press was moved to Beirut in order that it might more efficiently minister to the Arabic and Moslem world. Here the work has been carried on ever since. One of its greatest accomplishments was the printing of the entire Bible in the Arabic language. Certain scholars connected with the American Press, together with several learned Arabs, labored sixteen years to bring out the Arabic Bible. When their work was completed, they were able to give to the Arabic-speaking world a Bible accurate in its translation and beautiful in its language.

For a hundred years the American Press has been send-

ing forth Bibles and Christian literature into all the countries of the Near East. The change which is coming over that region both in things spiritual and things material is illustrated by an incident which occurred a few months ago. An airplane came gliding down to the landing field at Beirut. Two days before it had left Busra far away in the valley of the Euphrates. In the mail carried by the aëronaut was a letter for the American Press. It contained an order for Bibles and Christian literature, the largest order the press had ever received from that country. The letter had been two days in reaching its destination. Before the air-mail route had been established such letters had to go by way of India, the Red Sea, and Egypt, and were three months in reaching their destination.

The American University at Beirut. At Beirut the missionaries have also built up a great university which is attended by a thousand pupils, most of them from Mohammedan homes. From this university hundreds of physicians and teachers are going out every year into the cities and towns and country districts of the Orient. Many of them leave the university as devoted followers of Jesus. Even those who have not come to an open decision for the Christian religion are sure to leave the university with a friendly feeling for Christian people. They become agents for breaking down that bitter antagonism which Mohammedans have so long maintained against the religion of Jesus.

The Hamlin Memorial Hospital. In a beautiful valley high up among the Lebanon Mountains missionaries and their friends have built a hospital for people suffering from tuberculosis. In the Orient the white plague is more dreaded than leprosy, because it is more deadly. Into this hospital with its clear, fresh, mountain air come people from all over the Orient who are afflicted with tuberculosis. Sometimes as many as six hundred are cared for in one year. Many of them, because of the excellent medical treatment they receive and because of the healthful location of the hospital, are sent home cured.

Syria in the World War. Like Persia, Syria suffered severely during the World War. Cut off from communi-

cation with the rest of the world, famine and disease made fearful inroads upon the people of Syria and Palestine. Nearly one third of the people died. Since the close of the war the American Red Cross and the Near East Relief have done much to save the perishing people of Syria. Thousands of orphans have been gathered into homes where they are fed, clothed, and educated. One of these orphanages is at Sidon; another is at Nazareth where Jesus lived as a child.

The war and its sweeping changes has laid all Syria and all Palestine open to the gospel. The dominion of the Turks, which for four hundred years had brought such sufferings to the people and which had thrown such hindrances in the way of the missionaries, is gone forever. The time has come for the Christians of the world to move forward to a reconquering of Bible lands for Jesus.

Syria and Palestine are ready to turn to Christ if we do our part. Last year (1922) the number of pupils in the Sunday schools of Syria increased fifty-seven per cent. A member of the Syrian mission is giving his time to traveling over Syria and Palestine that he may help the native Christians to organize Sunday schools and may show them how to improve their work.

LAYING SIEGE TO THE CITADELS OF MOHAMMEDANISM

We have seen enough of Mohammedanism in these lessons to realize that it is a deadly foe to the religion of Jesus. There is no compromise between the two. One or the other will triumph in the Orient and in the world. As Christians, we have no doubt as to which is to be the victor. Jesus said that his Church is founded upon a rock and that the gates of Hades should not prevail against it. We have a part, however, in making the religion of Jesus supreme. If we fail to do our part, the cause of Christ will suffer long delay.

The present would seem to be an opportune time to press the missionary work in Mohammedan countries. We have seen that Persia since the war is more open to the gospel than ever before. In Syria and Palestine, the doors to an advance of the Christian forces are wide

open. Even in Turkey, which is the citadel of the Mohammedan religion, progress is being made. If the advance of Mohammedanism in Africa can be stopped by reaching the natives with the gospel before they accept the Moslem religion, and the Mohammedans of India, who are 70,000,000 strong, can be gradually won to Christ, Christianity will be in a position to besiege the very citadels of Islam. Here is a task which challenges the boys and girls of our day. It is a part of the age-long battle between light and darkness. Its battle lines are scattered over half the earth. On the issue of the conflict hang the present happiness and the eternal destiny of millions of our fellow men. In the World War it often happened that with his last breath a fallen soldier urged his comrades to press the charge, saying to them, "Carry on; carry on!" We have seen how noble soldiers of the missionary army like Shedd and Douglas are falling in the battle to plant the cross in Mohammedan lands. Their places must be filled. If the victory is to be won, the youths of America must carry on the work which these heroes of the faith have begun.

THE LESSON PRAYER

Our Father in heaven, we believe that thou art calling thy children to the great task of winning the world for thy Son. We believe that thou hast a part for each of us to perform in this great work. Show us what we can do for thee and for our fellow men. Give us wisdom and consecration. Grant that none of us may live shallow and selfish lives in times like these when such great issues are at stake. We ask in Jesus' name. Amen.

SUPPLEMENTAL LESSON MATERIALS

1. "Pen Picture of the Syria Mission," Board of Foreign Missions.
2. Sunday-school letters from missionaries in Syria. Board of Foreign Missions.
3. "Home Life in Syria," Board of Foreign Missions.
4. Lantern Slides: "Syria" (92 slides); "Persia" (86 slides).

EXPRESSIONAL SESSION

THE TWENTIETH CENTURY CRUSADE

Eph. 6:10-20

The story of the Crusades is one of the most interesting chapters of medieval history. It is a story of heroic enthusiasm and equally heroic endeavors. And yet the Crusades are for the most part illustrations of mistaken zeal. The Crusaders did not really know the heart of the Founder of the Christian religion. They thought that they were doing him great service when they fought to recover his birthplace and his tomb from the hands of unbelievers. Because their goal was unworthy, the Crusades failed. God was, indeed, able to bring much good out of these great movements, but in their chief objective the Crusades were a failure. They barely recovered the sacred sites of Palestine and held them with much difficulty, only to lose them again.

The missionary enterprise of our own day is like another crusade. It is a crusade on a far vaster scale than were the crusades of the Middle Ages, for it is an attempt to conquer not only Palestine but also the whole world for Jesus. It is a crusade with a noble aim, a goal worthy of the Founder of the Christian Church, the goal which he set before his followers. The missionary enterprise is the "Twentieth Century Crusade." It will not fail as the medieval crusades failed, for it is in harmony with the plans of God. But it needs the whole-hearted backing of every Christian.

When Peter the Hermit went about through Europe preaching the First Crusade, people got out their armor and sharpened their weapons. They fastened crosses made of white cloth on their breasts, on their shields, and on their banners. In the sixth chapter of Ephesians, Paul uttered a ringing call to the people of his day to join in a crusade against the rulers of darkness and against the hosts of wickedness. His call is just as much a call to us as it was to the people of Ephesus. We as followers of Jesus must enlist in a crusade against the darkness and wickedness of the world as it is to-day.

We need the armor which Paul so enthusiastically recommended to the Christians of Ephesus.

SOME FACTS TO BE DISCUSSED IN THE MEETING

There is one physician for every 80,000 people in Persia. Medical missions are being everywhere welcomed in this ancient land.

Arabia is a Mohammedan land as yet almost untouched by Protestant missions. The largest unexplored regions in the world are said to be in the center of the Arabian peninsula. Arabia was freed from Turkish control during the World War and the prospects for successful missionary work in that country have been greatly increased.

Persia has thirteen hospitals. Two of these are maintained by the Persian Government; one is an independent institution; and ten are supported as missionary enterprises.

REVIEW QUESTIONS

1. Tell something of the geography of Persia.
2. What races and what religions are found in Persia?
3. Tell of the hardships through which the Persian Christians passed during the World War.
4. Tell something of the mission work carried on in Syria and Palestine.
5. Why is the present a time of great opportunity in the mission fields of Mohammedan lands?

BIBLE VERSES

Isa. 11:9; Amos 9:11; Zeph. 3:20; Matt. 26:13; Mark 16:15; Luke 24:45-47; Acts 1:8; 26:16-18; Phil. 2:9-11; Rom. 14:11; Rev. 5:9-14.

TOPICS

1. The Crusades. (Look up subject in some history of the Middle Ages.)
2. Some great missionary Psalms. Psalms 2:72; 110.
3. Missionary utterances of the prophets. See Isa., chs. 11; 60; Mal., ch. 4.

4. Some great missionary hymns. (Select and study some missionary hymns in The Hymnal.)
5. The beginning of the foreign-mission enterprise. Acts 13:1-3.
6. How Mohammedanism differs from Christianity.
7. Why mission work in Syria and Palestine is especially important.

PROJECTS

Collect papers and magazines for use in the orphanages and missions of Syria and Palestine. Have each member of the class undertake to secure a graphophone record to be sent to some mission station. Gather flower seeds and place them in marked envelopes to be sent to mission stations of Syria.

SECTION III

WORLD-WIDE TASKS IN WHICH CHRISTIANS OF ALL LANDS MUST WORK TOGETHER

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isa. 11:9.

"And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Micah 4:3 b, c.

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."—John 17:20, 21.

"But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it."—Micah 4:4.

CHAPTER XVIII

THE ESTABLISHMENT OF WORLD PEACE

WEEK DAY SESSION

THE WASTE AND FOLLY OF WAR

II Kings 14:8-14

Amaziah began to reign over the Kingdom of Judah when he was twenty-five years of age. Early in his reign he waged war with the Edomites and defeated them in the valley of Salt. Pushing on into the territory of the Edomites he captured their capital, Sela, and scattered the remnants of their army over a wide region. This victory freed the Kingdom of Israel from a long-standing menace. Ever since the Edomites had thrown off the Israelitish yoke which David imposed upon them, they had threatened the land of Judah, as it were, from the rear. The armies of Judah could not confidently face their enemies in the north while these enemies in the south were unsubdued.

There is no such thing as a just war, though war may be waged justly, and perhaps the young king of Judah was justified in waging war with Edom. However, his victory over the Edomites had two disastrous results. Amaziah brought back from Edom the idols of the Edomites and set them up in Jerusalem. He had conquered the Edomites, but the evil religion of the Edomites conquered him, for we are told that he worshiped these idols which he had brought into his capital. Victory likewise gave Amaziah a liking for warfare. He evidently came to think that war was a fine thing for a nation. His nation was then at peace with the Kingdom of Israel, but the haughty Amaziah sent a messenger to the king of Israel saying, "Come, let us look one another in the face." Amaziah had grown fond of war. He was so fond of it that he sent this challenge

to the king of a neighboring nation. He wished to fight for the sake of fighting.

The king of Israel was not anxious to fight. He told Amaziah that the victory over Edom had made him proud, and suggested that he might find the conquest of the Kingdom of Israel quite a different matter from the conquest of Edom. He advised King Amaziah to remain at home and not to meddle with the affairs of his neighbors to his own hurt. Amaziah, however, would not hear. Gathering an army he invaded the territory of Israel.

In the battle Amaziah's troops were disastrously defeated. Amaziah himself was made a prisoner. The victorious army of Israel marched to Jerusalem. The city surrendered without resistance, as its king was a prisoner and its army scattered. Then the conquerors tore down a great section of the city wall and, entering the Temple, plundered it of its precious gold and silver ornaments and carried away its sacred vessels. They likewise entered the palace of the king and stripped it of its treasures. Then the Israelites withdrew, taking with them as hostages many of the leading citizens of Jerusalem.

Amaziah never recovered from his great mistake. He had gone to war for war's sake and the backwash of war ruined him. He never regained the confidence of his subjects but was finally forced to flee from the city of Jerusalem in order to save his life. After he had been an exile for twelve years, his enemies succeeded in reaching him and they slew him. The world has recently witnessed some colossal illustrations of the truth made plain in the fate of King Amaziah. Amaziah found out that they who lay hold upon the sword to make themselves great ultimately perish by the sword.

The Great Destroyer. War has ever been the great destroyer of the race. It is the destroyer of lives. In the World War millions perished on the field of battle and as the result of the hardships incident to warfare, the great conflict bred plagues which swept across the world, leaving death and sorrow in every nation on earth. War is a great destroyer of property. It means ruined homes, devastated regions, railroads and great city build-

ings torn to flinders. War is a destroyer of civilization. It was war that came like a dark storm at noontime and put an end to the brilliant day of Grecian civilization.

The Cost of War. It is said that ninety per cent of the taxes in our country are used to pay for wars past or prospective. In countries where great standing armies are maintained the cost of war is even greater than in our own. One of the huge guns on a battleship costs as much as a modern high-school building, and after it has been fired a few hundred times it is fit only for the scrap heap. Every shot from such a gun costs enough to buy a comfortable home for a workingman.

If the money expended for war could be used for the good of the human race, it would bring an almost immeasurable benefit. It would pay for constructing irrigation systems which would reclaim large sections of the world's deserts. It would pay for an efficient educational system in most of the heathen nations of the earth. It would provide hospitals and physicians for the millions of people in Africa and Asia who are without medical attention.

War and Racial Decay. Not only does war destroy the lives of individuals; the existence of the highest types of the human race is menaced by it. In a time of war the very best young men of a nation are sacrificed. If a young man is sickly, he remains at home. If he is mentally defective, he remains at home. If he is of a cowardly disposition, he is apt to find some way to keep in a place of safety. So it happens that the physically, mentally, and spiritually unfit are spared in war, and the young men who are most nearly perfect in body, mind, and spirit are sent to battle. Many of these best young men fall in the conflict or are slain by disease. They perish and their descendants who might have been perish with them. Thus the noblest strains of the Roman race were destroyed. Thus was the artistic and literary genius of the Greeks banished from the ancient world.

War-Born Evils Which Blight the World. In times of war the seeds of new wars are sown broadcast. Hatred and envy and cruel oppression are developed in war and they last long after the fighting has ceased. They smolder like half-quenched fires and ever tend to break

forth into flames again. From the World War an epidemic of profanity spread across the world. The use of cigarettes likewise grew with astonishing rapidity during and after the great conflict. Moral standards were brought so low that the lost ground has not yet been recovered. During the World War, Sunday-school enrollment in the United States fell off by many millions.

What the Next War Would Be Like. Brigadier General Amos A. Fries, Chief of the Chemical Warfare Service of the United States Army, has published a number of articles telling what the next war would be like. Gases have been produced which are so deadly that if a single drop falls upon a man's hand it kills him within a few minutes. In case of war, these gases would be carried by airplanes and sprayed out upon cities and towns so as to destroy all living things within them. In another great war there would be a "No Man's Land," not a few hundred yards wide as in the World War, but three hundred miles wide, military leaders say. Back of this devastated region would lay another belt a thousand miles broad, where every great city would be reduced to a smoldering heap of ruins. The next war, if it comes, will mean not only the destruction of soldiers in battle but also the destruction of the whole population over vast areas.

The Causes of War. One of the most tragic elements in the World War lay in the fact that hundreds of thousands of Christian young men felt it to be their duty to go into that great conflict. They felt that loyalty to their nation and to their God compelled them to sacrifice their own lives and to take the lives of their enemies. We cannot see how they could have done differently, but the fact remains that such things can be true only because of the enormous sin of somebody. The cause of war is wickedness. It springs from selfishness, hatred, cruelty, and envy. Some one's sin is always at the root of every war. Sin is always a scourge to the innocent as well as to the guilty. Thousands of Christian young men in the World War had to die themselves and to take the lives of their fellow men because sin is a scourge for the innocent as well as for the guilty. And the soldiers were not the only ones who suffered thus.

Parents, wives, children, friends, even those who were far from the danger zone suffered, too.

What a blighting, destroying, sorrow-producing thing war has been through all the centuries! What a blessing it would be if it could be banished forever from the earth! God has said in the Bible that war must some day end forever. He is doing his part to bring that day speedily to pass. He has supplied the means for ending war, and the task might have been completed long ago had men been true to God.

CHILDREN WITHOUT FATHER, MOTHER, OR COUNTRY

As these lessons are being written, appeals are being sent all over America asking people to help the tens of thousands of war orphans in the Near East. These children are victims of the World War and the troublous times which have followed it in the Orient. They are without mothers or fathers. Their parents were killed by bands of Kurds or by Turkish soldiers, or died from the hardships which the war brought to them. These children are without a country, for their homelands have been taken from them. Their race has been expelled from its ancestral abode. They are out in the streets of the world with no place to call home.

In one city seventeen thousand of these little children are being sheltered and fed by the agents of the Near East Relief. In the ancient city of Sidon other thousands are given a temporary home. Another group is being cared for in Nazareth of Galilee, where Jesus grew to manhood. Christian America will doubtless care for these helpless children, but something more than this is needed. The Christians of all the earth ought to join hands and say, "This shall never happen again."

SUPPLEMENTAL LESSON MATERIALS

1. "The reign of the righteous king."—Psalm 72.
2. When Jesus wept over the coming desolations of war.—Luke 19:41-44.
3. Lantern Slides: "Humane Education" (fifty slides prepared by the Department of Moral Welfare, Board of Christian Education of the Presbyterian Church in the U. S. A.).

SUNDAY SESSION

THE REIGN OF THE PRINCE OF PEACE

Isa. 9:6-8; 11:1-9; Micah 4:1-5

The prophets who wrote the verses of our Scripture lesson lived seven hundred years before the birth of Christ. Both of them were spiritual idealists. They believed that the time would come when there would be no more war in all the world. In the midst of troublous times they looked forward to the coming of One who should be God's Messenger and Representative in a peculiar way, and who should establish righteousness and peace over all the earth. Some people cail such men as Isaiah and Micah visionaries. They regard them as impractical dreamers and scoff at their hopes of a golden age of righteousness and peace. There were scoffers of this kind in the days of the Hebrew prophets. In fact, the prophets stood pretty much alone in their belief that God would banish war and wickedness from the earth. Because they looked forward to a warless world, the prophets labored to bring it to pass. They strove to make their dreams come true. They preached righteousness and they practiced what they preached.

The Prince of Peace Whom the Prophets Foresaw. The Hebrew prophets foresaw the coming of a Prince of Peace and they told the people of their day many things concerning this Deliverer whom Jehovah their God would send. Their prophecies were fulfilled when Jesus came to earth, or, rather, they began to be fulfilled with that event. Their complete fulfillment will come when Jesus is known and obeyed all over the world. He is the Prince of Peace whose coming the prophets foretold.

Some years ago a professor in a great European university told his classes that the time would never come when wars were forever ended. He said that war was in many ways the highest expression of civilization. His wicked denial of God's Word has borne sad fruit for him and his nation. He and others like him led a nation away from the truth and to-day their country is a sad

and ruined land. If the Hebrew prophets in the distant past and in the midst of almost continuous wars could believe in a warless world, surely Christians of our times ought to believe in the same ultimate triumph for righteousness. For the prophets, Jesus was only a Hope, dimly seen on the horizons of the future; for us, he is the living and triumphant Prince of Peace who has shown the world the way to brotherhood.

A Truly Christian World Would Be a Warless World.

If the nations of the earth were wholly and truly Christian, wars would not be possible. A nation wholly and truly Christian would be guided by a desire to serve all other nations and by a wish to help them attain the highest and best civilization possible. The fact is that even the nations where the Christian religion is strongest, and held in its purest form, have not applied the teachings of Jesus to their relationships with other nations in any real way. So long as selfishness determines the attitudes which nations maintain toward one another, so long will they be to that extent governed by pagan ideals rather than by Christian ideals.

The spirit of Christian helpfulness is beginning to be manifest among the nations and it promises great things for the future. Our nation manifested this spirit of justice and helpfulness when it returned the Boxer indemnity to China. We believe that we acted unselfishly when we as a nation helped Cuba to free herself from the rule of Spain, and then helped her to organize and to set in operation a government of her own. A good many years ago Great Britain waged war on China to compel the Chinese people to open their ports to the opium trade. Great Britain would not do that to-day. The conscience of the nations is slowly but surely becoming enlightened by the teachings of Jesus.

Not War but Law. War undertakes to settle disputes by force. It goes on the assumption that might makes right. The pagan world has long been governed by these false standards. Christianity seeks to establish a civilization built, not on force, but on certain eternal principles of justice and righteousness. It seeks to establish laws which will secure liberty and justice for all. In lands like ours, laws have been established which

make it unnecessary for citizens to fight with one another. One city in our nation does not send an armed force to plunder another city, because law has superseded force as a working plan between them. They are at peace with one another because they have found a Christian method of getting along together, and have dropped the old-time, pagan method which compelled cities to maintain standing armies and to wall themselves in to protect their citizens from robbery and plunder. We are moving toward a time when the relations of nations to one another will be regulated in the same way, not by war, but by law.

Arbitration and International Conferences as Christian Methods of Settling Disputes Between Nations. Where nations have met one another frankly in conference on matters of dispute, war has nearly always been avoided. If the nations had taken a little time to talk matters over, the World War might have been averted. It is when nations become hasty that war follows. The conference method of settling international disputes is a Christian method. It gives each party to the controversy an opportunity to be heard. It allows the anger of nations to settle so that their better judgment may assert itself.

Arbitration is also a Christian method of settling disputes between nations. It consists in calling in the representatives of other nations and committing the decision to them. It nearly always happens that when both sides are heard by fair and disinterested judges, a solution which is just to all is soon reached. How much more Christian and how much more sensible this is than to rush to arms in order to kill, to burn, and to destroy!

The Federation of the World and the Brotherhood of Man. Tennyson spoke of a time when

The war-drum throbs no longer, and the battle-flags are furl'd,
In the Parliament of man, the Federation of the world.

Thus we see that not only the prophets but also the poets have dreamed of a warless world. The Christian Church has a great opportunity to help humanity toward this sublime goal. The Christian religion can supply the ideals of service and the ideals of righteousness without

which the dream can never come true. Here is a Kingdom task of such immeasurable importance that we cannot fully grasp its meaning. It is a task for young disciples. Their hearts and minds are open to the thoughts and ideals necessary to put the task through. People who have lived to be past middle life and who have never been thrilled by the ideal of a warless world will in all probability never do much to bring it about. A church officer who is really a very excellent man in many ways recently told the author of this book that this talk about getting rid of war was all foolishness. To him such ideas are visionary and wholly impractical.

"Less of Armament and None of War." Not long before his death, President Harding expressed the wish that during the coming years our nation might have "less of armament and none of war." This would be a good motto for our country. We ought to work for international disarmament. Preparation for war makes war almost inevitable. Our nation has taken the lead in reducing the navies of the world, and the good work should go on until the heavy burden of enormous naval armaments is lifted from the shoulders of suffering humanity.

THE PEACEMAKER OF CALABAR

One day a message reached Mary Slessor in her African village home, stating that in a neighboring village all the men were making ready for war. Their chief had been wounded by a young man from a village some distance away, and all the warriors were getting ready to avenge the injury to their leader. When Mary Slessor heard of it she knew the danger. She knew that these wars between the native villages were terrible affairs. She said to her native helpers, "I must go and stop it." They pleaded with her, telling her that she would certainly be killed if she undertook to interfere in the matter. Mary Slessor's answer was, "I must go."

So she started out, with two companions, through the dense forests. It was night and they carried a little lantern in order to see the dim trail among the trees. They reached the village of a powerful chief and he tried to persuade Mary Slessor to turn back. He refused to allow

any of his people to accompany the missionary. At last they reached the village of the chief who had been wounded. Suddenly they were surrounded by a band of armed warriors, horrible to see with their spears and knives and wearing the decorations which they had put on for battle.

"What have you come for?" demanded the leader of the warriors. "I have heard that you are going to war," said Mary Slessor, "and I have come to ask you not to fight." When the black warriors learned that it was the missionary woman whom they called "The Great White Mother," who had healed many of their own people by her skill in medicine, they said that they would not harm her. They declared, however, that they were determined to fight, no matter what she might say against it.

As day began to dawn, terrific yells and the roll of war drums broke the silence of the forest. Hastening to the scene of battle, Mary Slessor found the warriors of the two villages drawn up facing one another, with barely a hundred yards between the two lines. The battle was about to begin. Crossing over the "No Man's Land" between the two bands of warriors, Mary Slessor approached the solid, black wall of the enemy. They awaited her approach with an ominous silence.

As she approached the warriors, she told them who she was and why she had come. In a little while the chief of the village came forward to meet her. He had been cured of a desperate illness by the missionary's medicine and nursing, and he now made his benefactress welcome. Calling for a chair Mary Slessor sat down there between the two armies and called to her representatives from both of the warrior parties. She talked matters over with them. It was learned that the young man who had wounded the chief was not a worthy citizen of his own village. His fellow citizens were quite willing that he should be punished for his crime, but they were determined to defend their village against attack and pillage. By arguing and appealing Mary Slessor finally persuaded the people of the wounded chief to accept a fine as satisfaction for the injury their leader had received.

Some drunken warriors, however, were not satisfied

with such a settlement, and there was great danger that the fight would take place in spite of the peace treaty which had been fixed up by the missionary. Seeing a mob of black men about some boxes containing bottles of gin, and knowing from their conduct that these warriors were drinking themselves into a drunken frenzy, Miss Slessor came boldly into the midst of the group and threw her robe over the supply of liquor. According to the law of the black folk's any person's garment spread on any object gives that object the protection of the persons' body. For them to take away Miss Slessor's robe was to them the same as laying hold upon Miss Slessor herself, and even in their drunken fury they had too much respect for the missionary to do that. So she kept the liquor from them until they became more quiet.

Before she left the scene of the narrowly averted conflict, Miss Slessor had led the warriors of each village to promise her that they would not fight one another. Then she told them the story of the Prince of Peace, who had come to earth to lead all men to do right and to love one another. She told them that she was about to go to her home across the ocean and they promised to live in peace until she should return. The villagers kept their promise, for when Miss Slessor returned after many months, they greeted her with the words, "It is peace."

THE LESSON PRAYER

Our Father in heaven, we ask thee to give us that spirit of kindness which will cause us to live peaceably with our fellow men. Help us to do something for the great cause of world peace. We ask thee to bless our nation and help us as a people to do our part in bringing the nations of the world to a state of brotherhood. Take out of our lives any race prejudice or ill will which is keeping us from living worthily and usefully. We ask in the name of thy Son, our Saviour. Amen.

SUPPLEMENTAL LESSON MATERIAL

Jesus refuses the protection of the sword. Matt. 26: 47-56; John 18:1-11.

EXPRESSIONAL SESSION

PEACEMAKERS AND TROUBLE MAKERS

Matt. 5:9; Prov. 10:11, 12; 13:10; 15:18; 16:28; 28:25

Jesus numbered peacemakers among the blessed people of the earth. He said that they are entitled to the name, "sons of God." If any person is worthy to be called a son of God, he must be a person of noble character. Jesus evidently believed that it was a noble thing to allay strife and to set people at peace with one another. Some people are always doing this sort of thing. Unfriendly gossip ceases when they are around. They have a way of making people feel friendly toward one another.

There are other people who are not peacemakers but trouble makers. They go about stirring up strife. Their presence in a company seems to make people unfriendly toward one another. The book of Proverbs has a good deal to say about such trouble makers and the sources from which strife springs.

Strife Springs Out of Careless and Unkindly Speech. Prov. 10:11, 12. A great deal of the strife stirred up by trouble makers comes from careless and unkind talk. The power of speech may be used either to make peace or to make dissension.

Selfish Pride Is a Frequent Source of Enmity. Prov. 13:10. A person who is selfishly proud is very apt to be touchy. He takes offense easily and is apt to be a trouble maker in whatever group he happens to be.

Anger Is One of the Most Common Causes of Contention. Prov. 15:18. How often is the game spoiled or the outing made unpleasant because some member of the company gets angry about something! The quick-tempered person must learn self-control or he will soon become known as a trouble maker and his presence will not be desired in any undertaking of importance.

Deceitfulness Causes Many People to Become Trouble Makers. Prov. 16:28. A person who is, as young people sometimes say, "two-faced," is a nuisance and a trouble maker in any company. Whispering gossips do more to mar the good times of boys, and

more especially of girls, than almost any other class of people.

Selfish Greed Makes a Person a Trouble Maker. Prov. 28:25. The author of the book of Proverbs speaks of a "greedy spirit." Some folks are greedy to have their own way; some are greedy to be leaders in everything that is being carried on. Both types of greed cause a person to be a trouble maker and a marplot.

SOME FACTS TO BE DISCUSSED IN THE MEETING

Peacemaking and trouble-making are more matters of habit than matters of disposition. We can choose which we will be, peacemakers, or trouble makers.

Peacemakers are a blessing to any organization. Even the Church could hardly get along without them.

REVIEW QUESTIONS

1. Tell the story of King Amaziah and his foolish fondness for war.
2. Why is war called "the great destroyer"?
3. Tell something of the cost of war.
4. What would another war be like?
5. What are the causes of war?
6. Why is Jesus called the "Prince of Peace"?
7. What is meant by arbitration?
8. How may wars be avoided?

BIBLE VERSES

Ps. 34: 14; Isa. 32:16, 17; Nahum 1:15; Matt. 12:18-21; Mark 9:50; I Thess. 5:12, 13; II Tim. 2:24-26; Heb. 12:14; James 3:16; 4:1.

TOPICS

1. Abraham as a lover of peace. Gen. 13:1-13
2. Isaac walks in the footsteps of his father Abraham. Gen. 26:12-22.
3. Jesus as a peacemaker. Matt. 20:20-28.
4. Habits which cause a person to become a trouble maker.

5. Why peacemakers are called "sons of God."
6. Habits of life which will help a person to become a peacemaker.

PROJECTS

Appoint a Committee for the Promotion of International Peace. Have this committee find out about the various organizations seeking to promote world peace and report such information to the class. Undertake the raising of funds for the support of some such organization. Dramatize the story of Mary Slessor and the African warriors. Hold a "Good-Will Party," to which boys and girls of foreign parentage are especially invited.

CHAPTER XIX

THE ATTAINMENT OF WORLD-WIDE TEMPERANCE

WEEK DAY SESSION

PROHIBITION IN THE UNITED STATES

I Kings 20:16-21; Isa. 5:18-23

In the far-off years during which the Bible was written, the drinking of intoxicating liquor was so common that few people thought of it as being wrong, but the inspired writers of the Bible saw the enormous evil of drunkenness and they spoke boldly against it. In this chapter we are to learn about the battle which the forces of righteousness are waging to banish this ancient evil from the face of the earth.

Ben-hadad, king of Syria, once made an attack upon the land of Israel. He had a stronger army than Israel could muster, and so he was able to sweep away the resisting troops and to bring his armies up to the very walls of Samaria. The armies of Israel within the walls of Samaria were threatened with starvation, and the Syrians believed that all they had to do was to wait until hunger compelled the Israelites to surrender. In the meantime they were celebrating their successes with feasting and dancing. The account says that Ben-hadad "was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him."

In the midst of their drunken revelings the Syrians saw a small body of Israelites coming out from Samaria. The beclouded mind of the Syrian king was incapable of appreciating the situation. He had no thought of danger, but only of the victory which he believed to be assured. When he was told that men were coming out from Samaria, he said in his drunken pride, "Whether they are come out for peace, take them alive; or whether they are come out for war, take them alive."

The drunken soldiers of Syria could not withstand the attack of the sober and valiant soldiers of Israel and there was a great slaughter of the Syrians. Ben-hadad himself barely escaped. A fleeing horseman of the Syrian army lifted the drunken king on his own beast and so carried him out of the battle and to a place of safety. This is not the only instance of history where a half-drunken army has gone down before a smaller but sober army.

Benefits of the Eighteenth Amendment. By the Eighteenth Amendment to the Constitution of the United States the manufacture and sale of intoxicating beverages is prohibited in our country. Many people believe that this amendment has brought greater benefits to our country than have been brought by any other law which has ever been enacted by our legislative bodies. It has certainly greatly reduced drunkenness in America. Some who have studied the matter with much care believe that the drinking of intoxicants has been reduced ninety per cent by the Eighteenth Amendment. It has enabled many workingmen to save their money, and bank deposits have greatly increased. All honorable forms of business have been helped, because the men who formerly spent their wages for liquor are now buying more and better food for their families and better clothing for themselves and those dependent upon them. School attendance has been increased, because boys and girls who were compelled to work in order to help support families in which the father was a drunkard have been relieved of this burden, the father having regained his manhood under the protection accorded by the prohibitory law.

False Statements of the Sellers of Dissipation. The people who in former years were able to enrich themselves by selling dissipation to their fellow men are making a determined fight to break down the prohibitory law. They have millions of dollars with which to carry on a campaign of misinformation. Unfortunately they are in control of many of the daily papers in our great cities, and thus they are able to influence great numbers of people who do little real thinking themselves, but take their opinions ready-made from the daily press.

The sellers of dissipation maintain that more liquor

is consumed now than in the days when its sale was legal. This statement is so absurd that it is really surprising to find that some people believe it. An hour on a street of any large city in the land ought to show a person of normal intelligence the absurdity of the assertion. Before the Eighteenth Amendment went into effect, you could see in any city where there were licensed saloons dozens of trucks loaded with beer and whisky constantly moving about. There were saloons on nearly all prominent corners and you could smell them from afar. Trains loaded with beer moved from one city to another. Is it reasonable to believe that a few disreputable "bootleggers," slipping around in the alleys or holding forth in some low-down den, could carry on such a volume of business as was formerly carried on openly?

The sellers of dissipation maintain that the Eighteenth Amendment has increased crime. They argue that people break the prohibitory law and thus lose respect for all law. That the sellers of dissipation should all at once become so deeply concerned about the morality of the nation seems a little strange. What have they ever done to make our country clean, upright, and law-abiding? They have been persistent lawbreakers from the beginnings of history. The Eighteenth Amendment has not made them criminals, although it may have shown them to be such. When there were five hundred licensed saloons in San Francisco, there were more than two thousand places where liquor was sold illegally. Now there are no licensed saloons in San Francisco, and the number of places where liquor is sold illegally is very greatly reduced from what it was under the license system. And yet the liquor sellers are pointing to the city by the Golden Gate as a horrible example of the lawlessness which has resulted from the attempt to prohibit the liquor traffic. A child can see through such false claims as are put forth by the liquor people.

The sellers of dissipation maintain that the Eighteenth Amendment was passed hastily and that the majority of people were not in favor of it. As a matter of fact the temperance question has been before the American people for a hundred years. No question has ever been so thoroughly discussed. The Eighteenth Amendment

could not have been proposed without a two-thirds vote of both houses of Congress, and it could not have been adopted unless three fourths of the states ratified it. It was ratified by practically all the states.

A Prophet's Words Concerning Sellers of Dissipation. Isa. 5:18-23. The Prophet Isaiah pronounced woes against those of his day who drew "iniquity with cords of falsehood, and sin as it were with a cart rope." He evidently knew people who were trying to have their own way, even though they had to throw truth to the winds and give themselves over to sins of many varieties. If they were tied at all to the moral law, they were tied by a rope so long that they could wander far away from it. He said that people of this sort even sneer at the idea of a just God who sees their deeds and will hold them to account. Isaiah had probably warned these evil people, telling them that Jehovah, the Holy One of Israel, would send judgment upon them, but they sneeringly replied, "Let him make speed, let him hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!"

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Whom did the prophet have in mind when he spoke these words? He had in mind sellers of dissipation. Then he went on to say, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." A mixer of liquors is a saloon keeper, is he not? Those who say that prohibition is a bad thing and liquor-drinking a good thing are exactly the kind of people the prophet had in mind, for they "call evil good, and good evil."

A Crisis in the Age-Long Battle with Rum. The victory of prohibition in America has brought a saloonless world within view. If temperance can be maintained in America, it will probably mean that one by one the other nations of the world will fall into line. But if prohibition is defeated in America, it will set the temperance cause back for hundreds of years. The friends of temperance are therefore engaged in a conflict of vast importance. It has to do not only with the welfare of our own country

but with the welfare of the whole earth. For the sake of a sober and righteous humanity the cause of temperance must not be allowed to suffer loss. Sellers of dissipation to whom the laws of God and the laws of men mean nothing must be restrained.

The Liquor Traffic Must Be Destroyed Everywhere. The liquor traffic cannot be completely destroyed in any nation until it is destroyed in all nations. Liquor-producing nations will find a way to ship their beverages across our borders and into our ports so long as they make it and sell it and drink it within their own territory. This supply of criminally imported liquor, however, can be kept down to a comparatively low amount by the strict enforcement of our laws. It will be totally eliminated when all the nations of the earth outlaw its manufacture, transportation, and sale. That we are making rapid progress toward world-wide prohibition will become apparent as we study the next lesson.

THE SPIRIT WHICH THE LIQUOR TRAFFIC DEVELOPS IN A MAN OR A NATION

Iceland is a picturesque island lying in the North Atlantic between the British Isles and Greenland. The Icelanders are descendants of the hardy Vikings who roamed the northern seas a thousand years ago. They are a noble race, but like the people of other races they degenerate rapidly under the influence of liquor-drinking. The Icelanders early saw the need for prohibiting the liquor traffic in their island. They found the traffic strongly entrenched, but, little by little, they gained ground, until they were able to pass a law prohibiting the manufacture, sale, and importation of all intoxicating drinks.

The good effects of the law were immediate and marked. Crimes decreased, the working people became prosperous, industry thrived as never before. The Icelanders were thoroughly satisfied with their experiment. They had no thought of again admitting strong drink into their country.

Now it happens that Iceland's chief industry is fish-

ing. The Icelanders sell their fish to countries in the South of Europe, especially to Spain. In former years Spain had sold considerable wine in Iceland, but when Iceland "went dry" this market ceased to exist. Thereupon Spain sent a demand to Iceland threatening not to buy any more fish unless Iceland should again open her ports to Spanish wine. Since Spain was the largest buyer of Iceland fish, the matter was serious. It meant hunger and suffering for thousands of the Iceland fishermen and their families.

Many of the Icelanders were in favor of resisting the demands of Spain, no matter what might come of it. But there were some of the Icelanders who had never been in favor of prohibition, many of these opposers of the prohibitory law having been engaged in the liquor business in the years preceding the passing of the law. These liquor dealers and their friends, together with a good many fishermen who were frightened at the threat of Spain, were strong enough to secure the repeal of the Iceland prohibition law in so far as it was concerned with wine. Thus the blighting traffic has been forced upon a people who by popular vote had banished it from their midst. Such is the spirit of the liquor dealer. He does not take into account the welfare of his fellow men and he heeds not the cry of little children. He thinks only of the profits which will enrich himself. Liquor has been a curse to Spain. Once a great nation, she has fallen to a very low place among the countries of the world. Wine and alcohol have been among the chief causes of her decline, yet she neither seeks to free herself from the evil nor hesitates to force that evil upon her neighbors.

SUPPLEMENTAL LESSON MATERIALS

1. Effects of drunkenness on a nation. Isa. 28:1-6.
2. Ministers of religion who defile themselves with wine. Isa. 28:7, 8.
3. Luxury and drunkenness denounced by Amos. Amos 6:1-11.
4. What an Old Testament writer thought about wine drinking. Prov. 23:29-35.
5. The Rechabites. Jeremiah, ch. 35.

SUNDAY SESSION

TEMPERANCE PROGRESS IN OTHER LANDS

Prov. 23:29-35

The wise man who wrote our Scripture lesson had some well-established ideas about wine-drinking. He knew that woe and contentions, complaining, and wounds without cause are the inheritance of the drunkard. He compared wine to a serpent. The remorse of the drunkard, he said, is like the sting of an adder. The climax of the drunkard's degradation is seen in that weakening of his will power which causes him to say, "I will seek it yet again," even when he is just recovering from the effects of his drunken revels. One of the great tasks before the young Christians of our day is that of ridding the world of the drink evil. In the preceding lesson we saw that we have a task to maintain in perfecting prohibition in our own country. We have also the task of helping other nations to rid themselves of the same evil. This duty which we owe to neighboring nations will appear in the present lesson. We will glance briefly at the present situation in some of the leading nations of the world.

Austria Moving Toward Prohibition. The downfall of the Austrian monarchy and the organization of a republican form of government in that country has given a great impetus to prohibition. The laboring people of Austria are turning toward temperance. Dr. Michael Hainisch, President of the Austrian Republic, is an earnest advocate of prohibition, and many of the other officers who stand high in the government are supporting the president in his efforts to make Austria a land of temperance. A sum of fifty million kronen has been set apart by the government of Austria for the purpose of securing a prohibitory law.

Belgium Taking the First Steps Toward Temperance. The Belgians have for a good many years been great consumers of alcoholic beverages. During the World War, however, the leaders of that country saw that strong drink was like a millstone about the neck of the

nation. A determined effort was made to prohibit the manufacture and sale of alcoholic drinks during the war. It was plain that drink endangered the existence of the Belgian state. The people were in desperate straits for food. The liquor dealers and the manufacturers of rum were strong enough to prevent total prohibition, though the traffic was very much restricted. Since the close of the World War, Belgium has been taking the first steps toward temperance. Liquor can no longer be sold and consumed in public places in Belgium. A local-option measure is before the legislators of the nation and seems likely to become a law.

Bulgaria Adopts Local Option. Temperance sentiment has been developing rapidly in Bulgaria since the World War. A local option law was passed in 1920, and several towns have already voted to banish the sale of liquor. In the universities and colleges of Bulgaria the students have formed a Student Temperance Union. This organization now has over three thousand members.

Temperance Workers Active in Czechoslovakia. Like the other new European republics, Czechoslovakia has grappled with the alcohol problem. The President of the republic, Dr. T. G. Masaryk, is an able man and an ardent friend of temperance. The sale of intoxicants to young people under eighteen years of age has been prohibited. A thoroughgoing prohibitory law which would stop the manufacture and sale of all alcoholic beverage has been placed before the legislature for its consideration.

Finland Adopts Prohibition. In 1864 there were twenty thousand stills in Finland. The leaders of the nation gradually awoke to the fact that liquor was the greatest foe of the Finns. As soon as the Finns gained their independence from Russia, they passed a law prohibiting the manufacture and sale of strong drink. In 1921 an attempt was made to modify this law so as to admit wine and beer, but the attempt was defeated by a more than three-to-one vote.

France Begins to See the Light. France is a great wine-producing country. The consumption of all kinds of liquor has been very large among the French people. The drink habit has been slowly destroying the nation,

for the population has been growing less and it seems certain that liquor-drinking is the chief cause of this decline. The French have been much addicted to that vilest of all intoxicants which is called "absinthe." The sale of absinthe was stopped during the World War and it has not been allowed on the market since the close of that conflict. Here and there French people of vision are raising their voices against the liquor evil and the time will come when the battle for a sober nation will be joined.

The German Republic Faces the Temperance Question. Germany has been blighted by beer for many generations. Now that a republic has been formed, the German people are beginning to look at the beer question in a new way. The trade unions are taking a leading part in the attempt to secure legislation banishing spirituous liquors and regulating the sale of beer by drastic legislative enactments.

Italy Learning How to Use Her Grapes for Food Instead of for Poison. Temperance sentiment has appeared in wine-drinking Italy, and it is growing. Professor Monti, of Turin, has invented processes whereby the products of the grape may be made into wholesome food. The juice of the grape is reduced to a thick sirup, in which state it can be preserved indefinitely. This sirup, mixed with certain coarse brans heretofore counted unfit for human food, is made into an excellent and nutritious bread. It has been shown that prohibition in Italy need not mean the ruin of the grape-growing industry.

Russia Still Prohibits. At the beginning of the World War the manufacture and sale of intoxicants was prohibited in Russia. When the Russian Empire was overthrown by the Russian Revolution, this prohibitory decree was continued under the Kerensky Government. Since the establishment of the Russian Soviet Government, conditions have been so confused in that country, and reports so meager and contradictory, that many have believed that the prohibitory law was no longer in force in Russia. It now appears that this belief is erroneous. Representatives of the Soviet Government who visited London vehemently asserted that prohibition was still in force in their country. That these representatives

spoke the truth seems evident from the fact that in every trade treaty which they negotiated with Great Britain and other nations they insisted that there should be a clause permitting Russia to keep all alcoholic liquors from crossing her borders.

Sweden Nearing a Victory. The people of Sweden have recently voted on prohibition. Although the law prohibiting the manufacture and sale of liquor was lost by a very small majority, it carried everywhere outside of Stockholm, the capital. It will be remembered that this was the situation in our own country for a number of years. The great cities of our nation delayed the adoption of prohibition for a time, but the liquor forces gradually lost ground even in the cities. It seems certain that at the next election the prohibition forces of Sweden will win a permanent victory.

Norway Battles for the Right to Be Sober. The prohibition forces of Norway won a great victory in 1921. Prohibition was adopted by a very large majority. Like the Icelanders, the Norwegians soon found that their prohibitory law was not well-pleasing to certain nations in the south of Europe. France insisted that under trade treaties she had a right to sell wine in Norway. The Norwegian fishermen were threatened with a complete closing of the French markets for their products unless French wines should be admitted to Norway. The Government of Norway yielded to the extent of admitting half a million liters of French wine. They have stored away this wine to await another election so that the Norwegian people may say what is to be done with it.

In a great assembly of Norwegian fishermen resolutions were passed asking the Norwegian Government to maintain its rights of self-determination in the matter of alcoholic beverages. They declared that, if the wine-making countries of the south did not wish to admit Norwegian fish unless wines were received in exchange, it was their opinion that no trade agreements be entered into with these countries.

Canada on the Way to Total Prohibition. In Canada, seven of the nine provinces are dry. Newfoundland, which does not belong to the Dominion of Canada, is also under prohibition. It seems probable that the whole

of North America down to the Mexican border will soon be under prohibition.

Great Britain Falling Into Line. Great reforms do not usually move with marked rapidity, especially in countries naturally conservative like Great Britain. Nevertheless, prohibition is making steady progress in the British Isles. The saloons have been compelled to close on Sunday in Scotland, Ireland, and Wales. In England the number of hours during which the saloons may be open has been reduced. In 1920 half a million votes were cast against alcohol in Scotland, and the saloons have been banished from forty towns and parishes in that country.

Other Nations Which Are Moving Toward Prohibition. Many of the native states of India have already adopted laws prohibiting the manufacture and sale of intoxicating beverages. Japan has prohibited the sale of liquor to minors. Local option is gaining ground in Holland. Switzerland has passed a law making it illegal to sell liquor to immature persons. Towns of Holland have been given the right to stop the sale of liquor which contains as much as two and one half per cent of alcohol. Certain mining towns in Chile are under prohibition.

WHAT THE WORLD SITUATION TEACHES

We have glanced at the temperance situation in a number of different countries and are able to draw a few general conclusions. First of all, it is evident that the liquor evil is being brought to light. The World War did much to bring this about. Nations saw in that great conflict that liquor-drinking was an enemy to national strength, that it consumed grains needed for food and rendered young men unfit for military service. In many European countries the laboring people are finding out that alcohol is their worst foe; hence we find labor unions taking up the war against strong drink.

It has been shown that prohibition sentiment grows with the development of free government. The growth of temperance sentiment has been rapid in the new republics of Europe. It has likewise been shown that the women of the world are against alcohol. In countries where

women have been given the right to vote, temperance sentiment has showed marked gains as soon as the women began to cast their ballots. In several countries there have been temperance societies created among students, indicating that education and temperance advance together.

THE LESSON PRAYER

Our Father in heaven, we thank thee for the progress which is being made toward a righteous and sober world. Help us to do our part in the great task of banishing the liquor evil from the earth. We ask thee to bless our nation and to help us so to enforce our laws that we may show other nations the results of temperance. Forgive us for our failure to do thy will. We ask these blessings in the name of Jesus, thy Son. Amen.

SUPPLEMENTAL LESSON MATERIAL

"Why Abstain?"

"Prohibition in the United States."

"The Trend of the World."

May be obtained free from the Department of Moral Welfare, Columbia Bank Building, Pittsburgh, Pa.

EXPRESSIONAL SESSION

THE UNSEEN FORCES BEHIND A RIGHTEOUS CAUSE

II Kings 6:8-17

A great student of history has said that there is back of human events a Force which is not ourselves and which makes for righteousness. Most of the world's great reformers have felt the truth of this statement. They have felt that they were in league with a Power which was striving toward the same goals as those which they were striving to attain. Those who have fought for righteous

causes have felt that they were not fighting alone. So we may be sure that the task of banishing the liquor evil is a task in which God is enlisted.

In our Scripture lesson the servant of Elisha was greatly alarmed when he learned that he and his master were surrounded by an army of Syrians. In answer to Elisha's prayer the servant's eyes were opened and he saw a vision of horses and chariots of fire covering all the surrounding hills. He thus came to understand what Elisha meant when he said, "Fear not; for they that are with us are more than they that are with them."

Our confidence in the establishment of world-wide prohibition rests on this basis. We believe it will come because the liquor industry is wrong and ought to be banished from the world. We believe it will come because God is righteous and on the side of those who would free the world from the liquor evil. When the temperance crusade began in America, the cause looked hopeless. But the little band of idealists who first attacked the enormous and powerful liquor interests have gradually gained ground, because the forces allied with them, the unseen spiritual forces, were greater than any force the liquor interests could muster.

SOME FACTS TO BE DISCUSSED IN THE MEETING

A few years ago only two states, Kansas and Maine, were prohibition states. All the other states of the Union are now under prohibition because of the invincible power which a righteous cause develops under the providence of God.

A hundred years ago the prospects for temperance in the United States were as dark as in the most unprogressive nations of Europe or South America to-day.

If the prohibition movement continues to grow at the rate it has maintained during the past few years many now living will see a saloonless world before they die.

The liquor interests can hold their own only in a country where selfishness and ignorance abound. Hence the liquor interests must fade away before the coming Kingdom of God where unselfish service will be the rule of life.

REVIEW QUESTIONS

1. Name some benefits brought about by prohibition in our country.
2. What arguments are made against prohibition by the liquor interests?
3. Why is it a matter of world-wide importance to have prohibition strictly enforced in the United States?
4. Tell of the progress of temperance in Austria.
5. What countries of Europe have passed prohibitory laws?
6. Tell of the fight for temperance in Norway.
7. What parts of North America are now prohibition territory?

BIBLE VERSES

Eph. 5:18; Prov. 23:21; Joel 1:5; I Cor. 6:9, 10; Luke 12:45, 46; I Cor. 11:20, 21; Rom. 13:13; I Cor. 5:11; Jer. 16:19; Isa. 22:22.

TOPICS

1. The stern punishment meted out to drunkards in Old Testament times. Deut. 21:18-21.
2. How confidence in an unseen power helped Moses to be a great leader. Ex. 3:11, 12.
3. Foolish Israelites who thought that the Ark would insure them the help of God. I Sam. 4:1-11.
4. Some evidences that God helps those who fight against the liquor evil.
5. The spirit of the liquor traffic. (See accounts concerning Spain and Iceland, Norway and France.)
6. Some false arguments against prohibition and how to answer them.

PROJECTS

Find out about the Anti-Saloon League and consider how the class can raise funds and help to support it. Gather temperance literature to be sent to foreign-mission stations. Appoint a committee to correspond with the Division of Moral Welfare of the Board of Christian Education of the Presbyterian Church in the U. S. A. and to report the same to the class. Have a "Temperance Poster Contest," members of the class presenting original posters which express some truth about alcohol.

CHAPTER XX

THE REUNITING OF THE FOLLOWERS OF CHRIST

WEEK DAY SESSION

A PRAYER OF JESUS WHICH WE CAN HELP TO ANSWER

John 17:11-23

As Jesus was in the upper room with his disciples on the night before he was crucified, he talked with them and prayed with them. It was at this time that he uttered the wonderful prayer recorded in the seventeenth chapter of John. Jesus knew that he was soon to leave his disciples and that the great task of establishing God's Kingdom in the world must be carried on by them without his visible presence. In one of his conversations with the Pharisees, Jesus had said that a house divided against itself could not stand and that a kingdom divided against itself must come to desolation. It is evident from this prayer that Jesus was anxious concerning the unity of his followers. Let us notice a few lessons which this great prayer teaches concerning the need for unity among the followers of Jesus.

Jesus Prayed that His Followers Might Be One. John 17:11, 12. When dissensions and threatened divisions arose among the disciples, Jesus was able to settle their disputes and to heal the threatened divisions by his words and by his example of unselfish devotion to the good of others. It will be remembered that at one time James and John tried to get Jesus to promise them the chief offices in the expected Kingdom. This underhanded attempt aroused the anger of the other disciples and there was bitter contention between them and the sons of Zebedee. Jesus by a few kindly words showed them that true greatness does not consist in holding high office but in being of great service to humanity. Had it not

been for the presence of Jesus and his tact as a leader, this dissension might have led to permanent divisions among the disciples.

At another time Jesus heard his disciples disputing as to which of them should be the greatest in the Kingdom, and in order to teach them a lesson he took a towel and girded himself. Then he took water and washed his disciples' feet. These were the events which Jesus probably had in mind when he said in his prayer, "While I was with them, I kept them in thy name." He knew that if his disciples should fall to disputing and quarreling again, they might become divided into opposing factions. He knew that the success of his cause depended upon the avoiding of such divisions. Therefore Jesus prayed earnestly that his disciples might be one in spirit and in labor.

Jesus Prayed that His Followers Might Always Be United. John 17:20, 21. It was not only concerning his few disciples who were with him in that upper room that Jesus prayed; his anxious vision passed down through the years and centuries which were ahead. He knew that unity was a matter of immeasurable importance to the little band who must go out and face an unfriendly world together, but he knew also that unity would be equally important in all the centuries to come. Therefore he prayed not only for his followers in the upper room, but also for all who should believe on him through their word. His prayer therefore includes every Christian believer of to-day and for all time to come. The heart of Jesus evidently yearned for this unity of believers with a great and earnest longing. He saw that unity meant the conquest of the world for the Kingdom of God, and that disunion meant delay, loss, and defeat.

Jesus Prayed for a Real Unity of Believers. The unity for which Jesus prayed was a genuine unity. He prayed that his followers might be one as he and the Father are one. Now we believe that Jesus and God are one in a very profound sense. The Father, the Son, and the Holy Spirit are one God. So we cannot satisfy the prayer of Jesus by being united by some sort of outside organization while our hearts are at enmity with our fellow Christians within that organization. We cannot

satisfy it by saying that Christians are united in a way well-pleasing to our Master when they are divided into hundreds of different denominations which have little to do with one another. Jesus and God are one in spirit, one in purpose, one in their efforts. The Church must become united as Jesus and God are united if the prayer of Jesus is to be answered.

Why Jesus Prayed that His Followers Might Be United. It was not for his own sake that Jesus was so anxious to have his followers united. He knew that a divided Church could never win the world to the Christian religion. Not many people will be led to believe in Jesus if the followers of Jesus are enemies to one another. This is what Jesus meant when he prayed that his followers might all be one in order "that the world may believe that thou didst send me." The world will be saved only as it believes in Jesus and this saving faith is greatly hindered by divisions and dissensions among the followers of Jesus.

A decade or so ago the Christian religion was making rapid progress in Japan, but Japanese travelers from Europe and America began to return to their native land and to tell their fellow countrymen that there were two hundred different kinds of Christians in America and nearly as many in Europe. They said that these different kinds of Christians were not very friendly in many cases and that they held very different opinions on many matters. They also said that thousands of children in America grew up and never became members of any Christian Church. These reports have made it hard for the missionaries to lead the Japanese to believe in Jesus. They sometimes refuse to hear about Jesus because his followers are so much divided and seem to love one another so little.

The Sin of Schism. From what has been said it will be evident that it is a great sin to divide the followers of Jesus. Such an act is directly opposed to the desires and contrary to the prayers of our Saviour. We call such a sin the sin of schism. Paul says that to divide the Church of Christ is like rending the body of Christ. During the past few centuries the sin of schism has been so common that to-day it is hardly recognized as a sin

at all. The Church has been torn asunder because of the most paltry trifles, by people who in other respects would shrink from committing grave transgressions. People have had slightly different ideas as to the meaning of certain passages of Scripture and they have divided into opposing camps. They have differed as to the best way of carrying on the work of the Church and they have divided again. Some person has desired "to have the pre-eminence," as did a certain opposer of the Apostle John, and he has split the Church, drawing away a faction after himself and creating another denomination. Thus the sin of schism has run rampant through the Protestant Church and the desires and prayers of Jesus have been forgotten.

The Only Legitimate Grounds for Division. Paul usually began his work in a new field by going into the Jewish synagogue and preaching there. If the Jews of the synagogue rejected the gospel and would not accept Jesus as the Saviour and Messiah, Paul found some other place to do his preaching and he organized a Church distinct from the synagogue. It would seem that Christians ought to follow the example of Paul. We are not guilty of the sin of schism if we withdraw from those who have rejected Jesus Christ as their Lord and Saviour. Such an act does not rend the body of Christ. However, no such excuse can be offered for our sadly divided Protestantism. In the many different Protestant bodies in our country there is almost no difference of opinion as to the lordship of Jesus. The divisions have arisen from other causes than differences of opinion concerning the personality of Jesus and our relationships with him.

The Effects of Disunion. The effects of a divided Protestantism are manifest in thousands of cities, towns, and country districts throughout our nation. How could it be otherwise when two hundred different denominations, most of them legitimately Protestant, are competing with one another for their existence in our land? We have nine different kinds of Presbyterians and seventeen different kinds of Methodists. It thus happens that denominations almost exactly alike in doctrine and government, but quite unrelated in organization, exist side by side in the same community and bid for the support of the same groups of people.

Division has weakened the Protestant Church to such an extent that in many places its very existence is endangered. The writer once lived in a village of two hundred and fifty people in which there were four Protestant churches. One of these churches had thirty members, one had sixteen, one had six, and one had three. All but one of the four denominations had church buildings, and all but one maintained regular preaching services. There was one well-equipped and well-taught public school in the village, but there were three small, poorly attended, and poorly taught Sunday schools. All the churches of the village were slowly dying, and the majority of the people had little interest in religious matters. No pastor was giving more than a small amount of time to the field. Two pastors preached once every Sunday, one preached once or twice a month, and the other came about once in three months. Everything about the community indicated that the forces which ought to be building the Kingdom of God were not succeeding because they were divided, weak, and inefficient.

The effects of a divided Protestantism are also manifest in the great cities of the nation. In many of these cities the Protestant Churches have a membership less than that of the Roman Catholic Church. In many others, however, the membership of the Protestant Churches exceeds the membership of the Roman Catholic Church. This predominance of the Protestant Church usually counts for little because the Protestant forces are so much divided. It thus happens that Protestant ideals are losing ground in our great cities. If Protestantism fails in our villages and country districts and in our great cities, it will fail everywhere else in our nation. If such a failure comes it will be due almost wholly to the sadly divided condition of Protestantism.

THE SPIRITUAL DECLINE OF SMITHVILLE

Smithville was a small town in the hill country of southern Indiana. The early settlers of the village were people of ideals so that they early built a church on a wooded hill in the center of the town. The white spire of this church could be seen in all the country around

and on Sundays the sweet-toned bell summoned to worship the villagers and the farmers of the surrounding region. The people of Smithville also built an academy early in the history of the village. Religion and education they held in high esteem.

Thus the years went by and out of Smithville went many young men and young women who were an honor to the community where they made their homes. Not a few of the sons and daughters of the village climbed to places of responsibility in the state and in the nation. They had the two most important elements of character, namely religion and education.

About fifty years ago a change began to come over the quiet village. A railroad was built through its suburbs. People began to talk about Smithville's becoming a great city. Some of the Church people became offended at some trifle or other and withdrew, forming another congregation under the supervision of another denomination. Then an enterprising field superintendent of a third denomination, hearing that Smithville was to become a city, came into the community, held a series of meetings, and organized a third church. After a time there came to Smithville "Come Outers" who held meetings in which they condemned all denominations except their own and who had one theme on which they preached incessantly. They said that all Christians ought to leave the other denominations and unite with them, because the Bible says very plainly, "Come ye out from among them, and be ye separate."

Well, Smithville did not grow into a city; in fact, it did not grow so very much in any way except in the number of its Church organizations. It came to pass that the different churches could not support a pastor on full time, so they had to take the part-time service of ministers who usually lived elsewhere and came to Smithville only on Sunday. The churches fell into decay both as to their spiritual life and as to their house of worship. Boys and girls ceased to go to church or Sunday school in any large numbers. In fact, only about forty per cent of the children and young people attended any church or Sunday school. Those who attended Sunday school were present about half the time. Sunday became

more and more a day of amusements. Saloons crept into the village and seemed to flourish on the decay of the spiritual life of the community as mushrooms flourish on decaying leaves in a forest. Smithville began to have a bad reputation. Respectable farmers who wished to move to town to educate their children had once sought homes in Smithville, but this was now no longer the case.

Smithville was going downhill in spiritual matters and was not prospering in material things, because there can be no true progress without righteousness. There can be no true righteousness where there is no true faith in Jesus, the Saviour of the world, and faith in Jesus does not conquer a community where the professed followers of Jesus are divided into warring factions.

SUPPLEMENTAL LESSON MATERIALS

1. How the members of the Early Church settled a serious dissension. Acts 6:1-7.

2. How a great controversy of the Early Church was settled without dividing the Church. Acts 15:1-29.

SUNDAY SESSION

HEALING THE DIVISIONS OF THE CHURCH

I Cor. 12:12-31

The multiplied divisions of the Protestant Church have weakened it in many ways. God has made people to differ from one another in order that they may help one another. Some people are enthusiastic and impulsive; others are naturally of a more deliberate type of mind. Protestants have seemed to go on the theory that people who differ from one another ought to be in different denominations. Quite the opposite is true. The impulsive people need the help of the more deliberate people, and the deliberate people need the impulsive people. The strongest Church is that in which there are many types of people, each type doing the work

for which it is naturally fitted and thus helping all the others. Paul says that the Church is like a human body in which there are many different kinds of organs. The eye is very different from the ear, yet each serves the body in its own way and each serves the other. The head differs from the feet, but it could not get along well without them, neither could the feet do much if they were severed from the head. Protestant Churches have not heeded this good advice of Paul; they have acted as though they thought the eyes could be cut loose from the ears and the head from the feet to the mutual benefit of these several members.

It is good to know that of late earnest efforts have been made to heal the multiplied divisions of the Protestant Church. Christians are beginning to take note of the bad effects of disunion. They are coming to recognize Church schism as a sin. In this lesson we are to consider some of the steps which are being taken toward a reunited Protestantism in our country and in other parts of the world.

Denominations Moving Toward Union. In our country there is a movement toward union between denominations closely related to one another. The main body of the Presbyterian Church a few decades ago consisted of two distinct denominations, the Old School Presbyterians and the New School Presbyterians. These two branches united in 1870. There was another branch of the Presbyterian denomination known as the Cumberland Presbyterian Church. This denomination withdrew from the main body of Presbyterians about a hundred years ago, but was reunited with the main body of that denomination in 1910.

The slavery question divided a number of Protestant denominations into northern and southern branches. Unfortunately these divisions still exist though slavery has been a thing of the past in our country for more than sixty years. These different branches of Protestant denominations which sprang out of the slavery agitation seem to be moving slowly toward reunion. They show us how difficult it is for denominations to reunite after their Church machinery has been thoroughly developed and they have become accustomed to the separation.

Church Union in Other Countries. The various Presbyterian Churches of Scotland have made notable progress toward union. Most of the denominations which are not supported by State aid have come together in a United Free Church, and negotiations are under way for bringing the established Church into this union. In Canada the Presbyterians, Methodists, Congregationalists and some other denominations are coming into a very close coöperation which is not far from an actual union. In many foreign-mission fields the native Christians insist on dropping the denominational distinctions which have been carried to them along with the Christian gospel. It seems probable that if we do our duty and lead the non-Christian nations into the Christian religion they will more than repay us by revealing to us new depths of truth in the religion of Jesus and by helping us to heal the divisions which have so greatly hindered the establishment of God's Kingdom on earth.

Church Federations. In many of our larger cities Church Federations have been formed which are potent agencies for helping the Protestant denominations to work together and to make progress toward a reunited Protestantism. Under the leadership of the Federation the Churches put on educational and evangelistic campaigns. Under the Federation they seek to banish the saloons and other demoralizing agencies. Working together is one of the best means of coming together in organic oneness, and the Church Federations are therefore doing a good service in the movement for Church unity.

Federated Churches. The term "federated churches" is used to indicate a closer coöperation of the individual churches of a community than that signified by the term "church federation." When two or more churches form a federated church they worship as one congregation and have one pastor. Separate membership rolls are kept, however, and reports are made to each denomination by its own part of the federated church. This plan has proved very helpful in villages where two or more Protestant churches have been struggling along independently. It has enabled them to secure a competent pastor who gives his full time to the field. It

has increased the attendance and made an efficient church school possible.

Comity Agreements. Another method of uniting the Protestant forces in overchurched communities consists in what are known as "Comity Agreements" between denominations. Let us suppose that there are three little, struggling churches of different denominations in a certain village. Twenty miles away is another village in the same condition and with the same denominations. In another part of the same state is a third village in exactly the same condition. The Protestant Church is dying in three villages of the state because its forces are divided and competing. So the leaders of these three denominations get together, they agree that in each village two of them shall withdraw leaving the whole field to the denomination which remains. A United Protestant church is thus secured for each village and competition eliminated. Both the denominations and the villages are benefited by the change. Of course, the agreements entered into vary a great deal, but the illustration given will make the principle clear.

Great Causes in Which Churches Unite. Fortunately the divisions of Protestantism are not absolute separations. There are a good many ways in which the Protestant Churches work together. The temperance cause has made progress in our land because the Protestant Churches, almost without exception, were back of it. Protestant Churches unite in enterprises like the American Bible Society, the Sunday School Union, and the Federal Council of Churches. The Sunday School Associations are, also, agencies in which most of our Protestant denominations coöperate.

On the foreign-mission field, Protestant denominations usually coöperate more than they do at home. They divide the field among themselves so that there is no competition. They often establish interdenominational missions. They maintain many union schools and theological seminaries.

All these forms of coöperation are encouraging because they are steps toward a reunited Church. We must not think, however, that they are all that is needed. They do not constitute the kind of union Jesus desired when

he prayed that his followers might be one as he and the Father are one.

A Great Task for the Christian Boys and Girls of To-Day. From the way things are going it looks as though a reunited Protestantism will be possible within a decade or two. The boys and girls who are in Sunday school to-day will doubtless have an opportunity to help the Church to answer the prayers of Jesus. Union will come, not through discussion, but through working together to serve humanity and to build on earth a Kingdom of brotherhood and righteousness. When the divisions of Protestantism have been healed, there will remain the task of bringing all branches of the Christian Church into the kind of unity which will be in harmony with the wishes of Jesus. The winning of all nations to Christ and the reunion of all true believers in his Church is the goal of our endeavors.

THE REDEMPTION OF SMITHVILLE

In our last lesson we saw how denominational divisions caused the spiritual life of Smithville to degenerate. In this lesson we are to learn how Smithville was redeemed by the healing of its Church divisions.

During the years when the churches of Smithville were losing ground, the academy did much to maintain the spiritual standards of the village. It became the real spiritual force of the place. Young people developed ideals there rather than in the churches, for the principal of the school was a godly man as were many of the teachers.

It happened that at a gathering of the academy students they in some way fell to talking about the churches in the village. Some of the students were in the Sunday schools and other church organizations and they said to one another: "We have such fine times when we get together as academy students, why can't we do the same in our church work? Why should we be all together in our school work and divided into little groups in our church work?" Some of them said they had ceased to go to the churches because there were so few young people at any of the meetings. The young people kept talking

about the matter until the older people became interested. The whole town began to be interested and people began to say, "We must have one strong church in the village or we will soon have none at all."

And so the different church congregations got together. They decided to disband every church and to reorganize under a denomination which was not represented in the village. This plan was finally approved by the outside denominational authorities and the new church was organized. The young people could now all meet together and they made up quite a company. The congregation met in the old church on the wooded hill. Its white spire had risen above the tree tops all the years, but the building itself had fallen into decay. It was not long however, before the united congregation repaired the church building and restored it to its former attractiveness.

An able young pastor was secured and he soon had organizations working, for he lived in the village and gave all his time to the work. A new parsonage was built and the young people raised money enough to put in a small electric plant to light the parsonage and the church. It was not long before there was a Sunday school crowding the church building to its capacity. There were also boys' clubs and girls' clubs and older peoples' organizations which caused the church to be used nearly every day and every night of the week. People who had not gone to church for years began to drop in, at first occasionally and then regularly. Many responded to the gospel message of the pastor and to the gospel message expressed by the hearty friendship of the church people and gave themselves to Christ and his service. People came to church because they found in the sermons of the pastor and in fellowship with one another that which was helpful.

Thus little by little Smithville was redeemed. The saloons disappeared. The streets took on an air of neatness and prosperity. People sought homes in the town that they might educate their children there. Back of all the spiritual and material prosperity of Smithville was the growing and widening faith in Jesus, a faith made possible because the followers of Jesus had ceased to be divided.

THE LESSON PRAYER

Our Father and our God, we ask thee to forgive thy children for the sin of selfishness which has so sadly divided the Church of thy Son. Our sins have hindered the progress of thy Kingdom and have caused grief to our Lord and Master. Give us that true repentance which manifests itself in reformation. Help us to work for a united Church which will be well-pleasing to thee. We ask in the name of Jesus. Amen.

SUPPLEMENTAL LESSON MATERIAL

1. A stern rebuke for those who were causing Church divisions. Jude 3-16.
 2. The excellency of brotherly unity. Psalm 133.
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EXPRESSIONAL SESSION

PRACTICING CHRISTIAN UNITY

Acts 11:27-30

Christian unity is not primarily a matter of organization. Members of the same church and of the same denomination are sometimes far from that unity of purpose and unity of spirit which Jesus desired for his disciples. Being members of the same Church helps Christians to be united in spirit, but it does not assure it. Being members of different denominations, which do not have much to do with one another, hinders Christians in their efforts to be a united body of believers. The attainment of Christian unity, therefore, depends upon two different types of effort; first the effort to break down the artificial barriers which have been raised by denominational interests and denominational organization, and second the effort to practice Christian unity within the individual church and the denomination and so far as possible everywhere else.

Our Scripture lesson tells how the Christian Church at Antioch practiced Christian unity. When the Antioch

Christians heard that a world-wide famine was coming, their first thought was not of themselves, but of their Christian brethren in Jerusalem. Antioch was in a prosperous region. A year of famine might mean hardship for some of its citizens, but it could hardly mean starvation. In Jerusalem, however, large sections of the population were never far from want and a famine of a year's duration meant suffering and death for many people unless they received outside assistance.

Antioch was a long way from Jerusalem and its Christians were, for the most part, of a race different from that of the Jerusalem Christians. The Antioch Christians were mostly converted Gentiles, whereas the Jerusalem Christians were mostly converted Jews. Moreover, the Christians of the two places had some decided differences of opinion on some rather important matters. They differed much more fundamentally than most denominations of our day differ from one another. The Antioch Christians, nevertheless, did not allow any of these things to influence their determination to send aid to the brethren in Jerusalem. They practiced Christian unity in spite of the fact that the Jerusalem Christians were far away, of another race, and of a somewhat different type of belief. Even early in his ministry, Paul probably believed that to divide the Christian Church was to rend the body of Christ, and his spirit seems to have been shared by the people whom he served as a minister.

SOME FACTS TO BE DISCUSSED IN THE MEETING

We usually think of Paul as a great missionary, but he was also a great Church statesman. He waged a long battle in defense of a platform broad enough to include both Jewish and Gentile Christians, and in the end he won. He helped to preserve the unity of the Early Church by his travels and by his visits to widely scattered centers of the Christian religion. When he was in prison, or too busy to go to these groups in person, he wrote letters which helped to preserve the unity of the Church.

The temperance movement has done much to unite the Protestant denominations of America by giving them an opportunity to practice Christian unity.

Church federations encourage Protestant denomina-

tions to work together and are therefore important agencies for developing Christian unity.

REVIEW QUESTIONS

1. What kind of a unity did Jesus wish his followers to have?
2. Why was Jesus so anxious to have his followers united in spirit and in effort?
3. What is the sin of schism?
4. Name some effects of a divided Christian Church.
5. Tell of some movements toward a reunited Protestantism.
6. Name some great undertakings in which most Protestant Churches unite.

BIBLE VERSES

John 10:16; Gal. 3:27, 28; Eph. 4:1-7; Rom. 12:5, 15; 15:5, 6; I Cor. 1:10; 12:13; Phil. 1:27; I Peter 3:8, 9.

TOPICS

1. The small but united company of disciples which Jesus left to establish his Church. Acts 1:12-14; 2:1, 42.
2. What Jesus said about the danger of divisions. Luke 11:14-26.
3. The value of Christian Endeavor Unions.
4. How mistaken loyalty may create divisions in the Church. I Cor. 1:10-13.
5. Opportunities for practicing Christian unity in our community. (Sunday-school association, community picnics, Christian Endeavor union.)

PROJECTS

1. Plan to visit some Young People's society in some church of another denomination.
2. Undertake to organize a local Intermediate Christian Endeavor Union.

CHAPTER XXI

THE SECURING OF INDUSTRIAL RIGHTEOUS- NESS FOR ALL THE EARTH

WEEK DAY SESSION

DEFECTS OF OUR INDUSTRIAL SYSTEM

Amos 8:4-7; James 5:1-6

The Prophet Amos sternly rebuked the commercial spirit of his day. He reproved his fellow countrymen, not for being industrious and foresighted, but for their spirit of greed. The desire for wealth had led the fellow countrymen of Amos to become oppressors of the poor. They cared more for gold than they did for the welfare of their fellow men. The desire for wealth had led the countrymen of Amos to neglect religion. The Sabbath and the other religious festival days had become irksome because they interfered with money-making. They said, "When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat?" They cared more for gold than they did for the worship of God. The desire for wealth had made the fellow countrymen of Amos dishonest. They made the ephah small and the shekel great. They dealt falsely with balances of deceit. They cared more for gold than they did for honesty and truth.

James sternly rebuked the commercial spirit of his day. He condemned certain rich people, not because they were rich, but because they used their riches to gratify their own selfish desires. He condemned them for the way they used their money and not because they had money. Their riches were corrupted and their garments moth-eaten because of the wholly selfish way in which these riches were held. The riches were corrupted, too, because they had been obtained by cruelty and fraud. James evidently knew of rich people who were mean enough to cheat a hired laborer out of his wages.

The spirit against which Amos spoke so fearlessly and against which James the Just dared to take a firm stand, has not yet been driven from the business world. It manifests itself in the same ways that it manifested itself in the days of Amos and James. There are people to-day who are so anxious to become wealthy that they will cheat and steal. There are people who are so anxious to become wealthy that they never go to church and they break the Sabbath continually. There are still people so anxious to become wealthy that they will treat their fellow men like beasts of burden. To eliminate this spirit from the industry of the world and to replace it with a Christian spirit and a Christian system is one of the great tasks before the Christian Church. In this lesson we are to glance briefly at a few of the ways in which this selfish and unchristian spirit manifests itself in our day.

Child Labor. In certain parts of our country thousands of children are employed in mills, factories, and mines. Many of them work under conditions which are almost sure to lead to physical ill health and moral degeneracy. Many of our states have passed laws intended to do away with the evil of child labor in mills and factories, but they have failed to cure the evil. It is said that in spite of the efforts of right-minded people to reduce it, child labor is steadily increasing in the United States.

Child labor is one of the sins of our industrial system. It grows out of the fact that the ideals of Jesus have not been regarded in the development of present-day methods of commerce and manufacture. It exists because the industry of to-day is carried on, at least in part, upon a pagan basis.

City Slums. In practically every great city of our country there are certain districts which are called slums. In these slums many children live in the midst of filth and poverty. They are deprived of the things which God has given to his children most lavishly. They do not have enough air to breathe or enough sunshine to keep them in health. They live where diseases flourish and where iniquities are so common that their souls are almost inevitably tarnished in the early years of life. Surely such conditions are not well-pleasing to God! The

religion of Jesus will surely find a remedy for the slums.

Poverty. We have seen in a recent lesson the conditions which exist in India where a small part of the people are fabulously wealthy and all the rest desperately poor. Most of the people of India are so poor that they are actually hungry for food every day of their lives. They are so poor that a partial failure of the crops means starvation for thousands of them. The religions which India has known for centuries have no remedy for this unjust distribution of wealth. The Christian religion has a remedy for it. The religion of Jesus can put into the souls of men that which will remedy even the industrial ills of India.

Unemployment. It is a strange thing that although there is always plenty of work to be done in the world, there come from time to time, periods of unemployment. No one who has not had the experience can imagine what it means for a workingman to have a family dependent upon him for their daily bread and no opportunity to earn anything. Certain European countries are trying to remedy the unemployment evil by granting a small income to people who cannot find work. The practice is of doubtful value. The laborer needs an opportunity to work and not a small gift from the State. The Christian religion could produce a cure for unemployment if it were given an opportunity to introduce the principles of Jesus into the industrial world.

Unchristian Competition. "Every man for himself" is not a Christian rule, but it is a generally accepted rule in modern business. The Christian rule is: "Let every man seek not his own, but another's good." The Christian religion offers coöperation as a substitute for competition. "The survival of the fittest" is a jungle law where nature is "red in tooth and claw." It ought to be banished from the industrial system of a Christian nation.

Profiteering. The term "profiteer" came into general use during the World War. It was used as a term of reproach to designate a person who took advantage of the disturbed conditions growing out of the war in order to enrich himself by charging unjust prices. There have al-

ways been people in business who charged "all that the traffic would stand" for their goods. During the World War, conditions were such that the traffic would stand a great deal. The temptations of the war-time period revealed the profiteers and it probably increased their number. It would seem that the Christian religion must set bounds to the amount of profit a man may make, especially in a time of war.

Industrial Despotism. Not so very long ago most of the nations of the earth were absolute monarchies, that is, they maintained forms of government in which the monarch made the laws and enforced them. The mass of the people had nothing to do with the laws of the nation except to obey them. The rulers of the nations clung tenaciously to this system. They claimed to rule by a divine right bestowed upon them by the Almighty. The absurd idea, of the "divine right of kings," has very nearly vanished from the earth.

In the great industrial enterprises of the world, changes are beginning to take place like the changes which have taken place in governmental systems. Many students of economics are coming to believe that we have developed a kind of industrial despotism. Thousands of workingmen must, under our system of industry, spend their lives working for great corporations. They usually have no voice in saying how the industry with which they are connected shall be carried on. They have nothing to say as to the conditions of labor or the number of hours which shall make up a working day. They have no claim on their jobs which their employers are bound to respect. Of course they have the privilege of leaving at any time, but this privilege is not much of a protection.

It is for the purpose of securing better wages, better working conditions, and reasonable working hours that labor unions have sprung up. The clash between these unions and the industrial system maintained by employers manifests itself in strikes, lockouts, and other labor disturbances. For fifty years our country has witnessed ever recurring periods of industrial strife. Other countries have had similar experiences and the whole world awaits a Christian solution of industrial problems.

THE POTTSVILLE SOAP COMPANY GOES TO THE WALL

John Southington was left an orphan by the death of his parents when he was ten years of age. From that time he had to make his own way in the world. He managed to get a good, common-school education and at the age of twenty-eight was the part owner of a soap factory in his native New England village. By his industry he gradually extended his business and made it the dominant industry of the village. Many of Southington's neighbors, seeing that the soap-making business was prosperous under Southington's management, bought shares in the soap manufactory and its capacity was still further increased. Many of the people of the village worked in the factory and earned their living in that way. They were friends and neighbors of John Southington, the manager and chief stockholder of the soap factory.

One day a representative from one of the great soap-making companies of a large city called at Southington's office. He explained a plan for consolidating the soap-making industries of the country and ended by making an offer. He wished Southington's factory to come into this soap-making combine, and offered to give, in payment for the factory, shares in the new company. He was careful to explain that Southington would become an officer of the new company, and that the profits arising from the combine would be much larger than they had ever been from the little factory of the village.

John Southington had made his way from childhood by his own efforts and he was not anxious to enter upon an enterprise with which he was not well acquainted. He told the agent that he would think the matter over and talk about it with the other shareholders of the factory. After consulting with his fellow townsmen, Southington wrote to the big soap concern that he had decided not to enter the combine.

In a few days the agent came again and this time he urged more vehemently than before that the soap plant of the village merge with the larger concern. Not receiving any encouragement, he went away with some threatening words as to dire consequences which would certainly come if Southington did not accept his offer. Sev-

eral letters came a little later and some of these repeated the threats which the agent had uttered. Then the letters ceased.

In a few months Southington became aware that he was having an unusually hard time in disposing of the products of his factory. He found that the great soap company in the city was pressing its business in every field where he had sold his soap. He found that they were selling soap more cheaply than he could safely sell soap of the same kind and that they were putting on an advertisement campaign such as he could never hope to equal. Most of Southington's customers stood by him at first, but gradually they fell away.

After a year or two, the little soap factory began to feel the effects of the war which the great factory of the city was waging against it. It ceased to be a profitable enterprise. The villagers began to be concerned about the money they had invested in the factory. Southington believed that if they could get the most improved machinery, the little factory could hold its own. And so the machinery was purchased. The money to pay for the improvements had to be borrowed and a mortgage was placed on the factory.

For a time it looked as though Southington would win. He was an able manager and his workers were industrious and contented. Then the big soap company of the city took more drastic measures. Southington found that soap was being sold in his territory for a price so low that it would hardly pay for the raw materials needed to produce the soap. He simply could not compete with such prices for any length of time. The village people were soon saying that the soap factory was "going to the wall," meaning that it was on the verge of bankruptcy. To their surprise a stranger appeared in the village, who offered them a fair price for their shares in the factory and most of them were glad to sell.

One day John Southington was politely informed by letter that he was no longer superintendent of the factory which he had built up by his industry. The big soap concern had bought up shares enough to have a controlling vote in the business and, moreover, it held the mortgage which had been given in payment for the new

machinery. The big soap concern having gained control had decided to close the little village soap-making plant.

That night John Southington went home to tell his wife and children that the battle was over and that he had lost. The earnings of his busy years were gone and he and his family went away to the West to begin life in some new field. The old soap plant was left to fall into decay and Pottsville, left without any important industry, declined in population. It is like a deserted village now. Most of the people have moved away to the large cities or have gone to the western states. The old church has its windows boarded up and it is falling into decay. The village has all but perished as the result of the industrial warfare which was waged against it from one of the great cities of the land.

SUPPLEMENTAL LESSON MATERIAL

Micah's condemnation of industrial injustice. Micah 2:1-11.

SUNDAY SESSION

CURING OUR INDUSTRIAL ILLS

Matt. 12:9-14; Acts 4:32-37

In the preceding lesson we saw that there are certain conditions in the industrial world which are to be deplored. In a Christian nation little children ought not to be compelled to live in filthy slums where they are deprived of the light and air, which God has provided so abundantly for all his children. The children of a Christian nation ought to be in school, not working in dusty mills and down in dark coal mines. Honest men ought to have an opportunity to work at all times, so that they may support their families in comfort. A Christian nation ought to find some way whereby workingmen would be paid a living wage and be given good working conditions. A way to carry on great business enterprises without violating the Golden Rule can be found if we really wish to find it. In this lesson we are to con-

sider some steps which are being taken toward the creation of a more Christian industrial system in our country and in other nations.

Jesus Emphasizes the Immeasurable Worth of the Individual. When Jesus healed a man on the Sabbath, the scribes and Pharisees found fault with him. In answer to their criticisms Jesus said: "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep!" No industry is carried on in a Christian way, no matter how great its material production may be, if it sacrifices the physical, intellectual, and spiritual good of men. It is a good thing to have coal to warm our homes and to move the machinery of our factories. It is a good thing to have cloth out of which to make our clothing. But in a Christian country the coal and the cloth ought not to be secured by child labor, which deprives children of the right to a happy childhood and of the right to an education. Industry which is carried on in a way that will promote the welfare of the working people engaged in it, is in accordance with the ideals of Jesus. It puts the value of the individual above the value of steel rails or automobiles.

The Disciples of Jesus Dedicate Themselves and Their Possessions to Service. Acts 4:32-37. The little company of followers whom Jesus left on earth after his ascension to the Father was enlarged by the conversion of a considerable multitude on the Day of Pentecost. The disciples of Jesus and these newly converted people proceeded to set up a society which was something new in the world. They sold their lands and houses and put the money they received from these sales into a common treasury. The apostles distributed funds to members of the Christian company "as any man had need."

Plans for holding property in common have usually proved rather unsatisfactory and we do not know how long this practice continued in the Early Church. It may be that these early Christians found out that following this plan was not the best way to handle property matters. However that may be, the spirit which prompted them to act as they did is altogether admirable. They

gave themselves and all that they had to the service of God and for the good of their fellow men. When all Christians gain this spirit and regard their possessions as given them for service, the industrial problems of the world will be solved speedily. It is good to know that many Christians are taking this attitude toward their material possessions.

Profit Sharing. A good many Christian business men are coming to believe that they ought to share their profits with their employees. A Christian business man not long ago found that, after deducting from his year's profits a good salary for himself and a fair percentage on his investment, he had a large sum of money left over. He had determined to carry on his business according to the Golden Rule, and therefore felt that he could not put this money into his own pocket without violating the principles of the gospel. So he called together his employees and asked them to divide it among themselves as their share of the profits which had resulted from their labor and industry.

Giving Employees a Share in the Management of the Business in Which They Are Engaged. Some of the leaders of great industries have devised plans whereby their employees are given a voice in the management of the business enterprise in which both the owners of the business and the employees are engaged. Some years ago the street-car companies of Philadelphia were disturbed by frequent strikes among their employees. The employees of these companies, for the most part, seemed to do as little as they could and still draw their wages. The companies seemed to be run on the theory that the employees should be worked as hard as possible and be paid as little as possible. Thus the companies, the employees, and the public all suffered from misunderstandings and frequently recurring manifestations of ill temper.

Finally conditions became so bad that the owners of the street-car lines decided that something must be done. They employed a superintendent who worked out plans whereby the employees of the street-car companies were given a share in the management of the transportation corporations. A plan was also devised whereby the em-

ployees could buy shares in the companies. These measures wrought a great and sudden change. Employees became interested in the success of the enterprise in which they were engaged. They began to plan how the street cars could serve the public better. The companies which had been in desperate financial straits under the old system, found their profits increasing. The employees of the companies were given better wages, and a share in the earnings of the roads still further increased their income. The public received better service than it had ever received before. Everybody had been benefited because a more Christian way of running street-car lines had been found.

Old Age Pensions. Many of the large business enterprises of our country have made plans whereby their employees who have grown old in service may retire with a pension large enough to keep them in comfort for the rest of their days. This plan is in harmony with Christian principles of justice. The writer knew an old man who was employed in a great manufacturing plant. He had spent most of his life at a lathe where certain parts of a steam engine were made. The infirmities of age were coming and sometimes he was hardly able to go to his work. He insisted on going, however, even when he was so ill that he could hardly stand at his lathe. The poor old fellow was haunted day and night by the fear of losing his job. He had not been able to save very much and the specter of an old age of poverty for himself and his wife was ever before him. Under the old-age pension plan workmen are relieved from these fears and these anxieties. They know that the company they have served so long and which they have helped to make rich and prosperous will not turn them out to starve when their labor is no longer profitable.

Employees' Compensation Acts. Some states have passed laws requiring employers to pay a pension to their employees who are injured while at work, or to the families of such employees as are killed by accidents when in pursuit of their duties. This would seem to be a Christian measure. It is right that a man who is maimed in carrying on some industry should receive support from that industry until he is able to work again.

If he is killed, his family have a just claim against the industry in which the head of the family lost his life.

RUSSELL H. CONWELL, A SERVANT OF HUMANITY

Forty years ago a young man was called to become the pastor of a certain church in Philadelphia. The name of this minister was Russell H. Conwell. He had been a soldier in the Civil War and had been left for dead on one of the battle-fields of that great conflict. During his slow recovery from his wounds, Mr. Conwell had thought deeply on some of the great problems of life. He was determined to give up his life to the service of humanity. Having made this resolve he quite naturally turned to the ministry as the calling offering the greatest opportunities for service. But Mr. Conwell took an even wider view of service than many ministers take. He was determined to make service the master note of all he did.

After a time Mr. Conwell, Dr. Conwell he had become now, prepared a lecture which attracted wide attention. Calls began to come from all over America asking him to give the lecture. He might have become a rich man, a millionaire in fact, if he had kept for himself all the money he made from his lectures and had invested the money in business. But he was true to his resolves. He asked himself how he could best use this money to serve humanity. He knew that hundreds of young men and young women are eager to go to college but have no money to help them in doing so. He determined to use the money which he received from his lectures to help these young people to get an education. In order that he might be of still greater service he started a school for these young people. In a few years it grew into a great university with hundreds of students. All over the country you will find men and women who were students in the school which Dr. Conwell started and which he supported by his money and by his labors for so many years.

Dr. Conwell saw that the people in his section of the city were not adequately supplied with hospital service, so he organized a hospital under his own direction and supported largely by his own funds. This hospital has grown to three, in different parts of the city. Samaritan,

Greatheart, and Garretson Hospitals were all organized under the direction of Dr. Conwell.

Dr. Conwell is now (1924) past eighty years of age, but still very active in the church of which he has been pastor for many years. Some friends were recently talking with him and jokingly remarked that he must be a wealthy man since he had delivered his lecture so many hundreds of times. Dr. Conwell replied that his household furniture and a little life insurance was about all that he possessed. "You have an automobile," said one of his friends. "Yes," replied Dr. Conwell, "but I bought it secondhand and it is not all paid for yet." Not every Christian can do what Dr. Conwell has done, but every Christian can and ought to have that spirit which looks upon life as an opportunity for service.

THE LESSON PRAYER

We thank thee, our Father in heaven, for the lessons taught by thy Son. We believe that his gospel is the cure for every ill of humanity. We believe that the industry of the world can and ought to be carried on in perfect harmony with the principles of service which he taught. We ask thee to bless the business men who are trying to carry on their work in harmony with the teachings of Jesus. Help us to understand the problems of our times that we may do our part in bringing in a universal Kingdom of brotherhood and righteousness. We ask in Jesus' name. Amen.

SUPPLEMENTAL LESSON MATERIALS

1. What Jesus said about the need for understanding the problems of the times. Luke 12:54-56.
2. A parable which shows the wrong way to use wealth. Luke 12:15-21.

EXPRESSSIONAL SESSION

"THOU ART . . . COME TO THE KINGDOM FOR SUCH
A TIME AS THIS"

Esther 4:13-17; Heb. 11:39, 40; John 4:38

In God's plan of human redemption each generation has its own particular task. Jesus had this thought in mind when he said to his disciples, "I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor." The author of The Epistle to the Hebrews had it in mind when he wrote to the Christians of his day, telling them about the work of patriarchs and prophets and pointing out that apart from the Christians of that time the work of their forefathers could not be made perfect.

In urging his young niece, Esther, to do all she could to save the Jews, Mordicai said, "And who knoweth whether thou are not come to the kingdom for such a time as this?" In the lessons of this book we have looked at some of the greatest problems of all the ages. These problems have been scattered over all the earth. It has been pointed out that we seem to be drawing near to a time when many of these problems must be solved by the application of the gospel to them and by the light which the teachings and the life of Jesus shed into the lives of men.

It seems certain that the boys and girls of to-day will be men and women in one of the greatest periods of human history, in a time when the Kingdom of God will be brought nearer than it has ever been before. That Kingdom has been growing through all the centuries since Jesus lived and taught on earth. Men and women have lived for it and have died for it. The labors of all who have loved the Kingdom have left the task of establishing it on earth an unfinished task. Apart from the youth of to-day their work will not be made perfect. They have labored and the youth of to-day is about to enter into their labor. Jesus sends the youth of to-day "to reap that whereon ye have not labored: others have labored, and ye are entered into their labor." The youth

of to-day is coming to the Kingdom task in a time of opportunity and in a time of harvest. We need not say, "There are yet four months, and then cometh the harvest"; if we lift up our eyes and look on the fields, we shall see "that they are white already unto harvest."

Let the young people of to-day make ready for the great undertaking, that they may carry on what has been so well begun. Let each young person say in reverence, humility, and awe, "Perhaps I have come to the Kingdom for such a time as this."

SOME FACTS TO BE DISCUSSED IN THE MEETING

Consciousness of a call to a great life task is one of the best aids to the development of a great and noble personality. Every young person may be conscious of such a call, for every Christian is a coworker with God in the redemption of the world.

Every young person who studies these lessons can have a part in helping to solve the problems which they take up.

REVIEW QUESTIONS

1. Name some defects of our industrial system.
2. Ought Christians to use such methods as were used by the managers of the big soap company which destroyed the Pottsville Soap Company?
3. What did Jesus teach regarding the value of the individual?
4. Name some of the methods of carrying on business which result in a more Christian system of industry.
5. How should a Christian regard his property?

BIBLE VERSES

Isa. 32:1; Micah 4:6, 7; Col. 1:19, 20; Rev. 11:15; John 9:4; II Tim. 2:15; II Cor. 6:1; I Cor. 3:11-15; 15:25; Mark 16:15.

TOPICS

1. The call of Isaiah. Isa. 6:1-8.
2. The call of Jeremiah. Jer. 1:4-10.
3. The call which helped to make Paul a great and good man. Acts 26:15-18.

4. The task which appeals to me most among those studied in this book.

5. What we need in order to be helpers in the tasks which we have studied.

PROJECTS

1. Undertake to raise funds to send a representative of the class to a Young People's conference.

2. Appoint a committee to find out about the labor laws of the state and to report on the same. Include in the report statistics in regard to child labor in the state.

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